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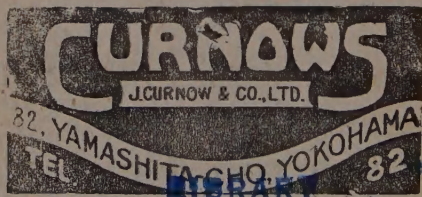
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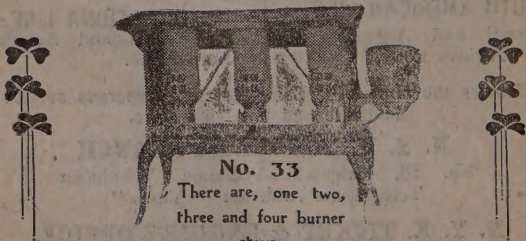
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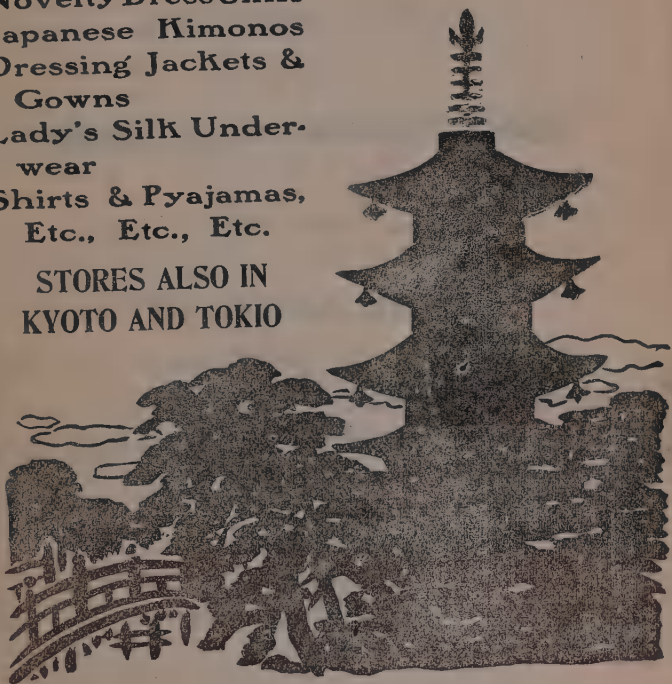
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JAPAN

PART I

INTRODUCTORY SURVEY

1911

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CHAPTER I

GENERAL REVIEW OF THE YEAR 1919

BY H. W. MYERS

In view of all the great events that have been taking place in other lands, we are apt to forget to what a large extent history is being made before our eyes in Japan. Look at a few points:

1. Japan has been recognized as one of the five great powers.

2. Japan has claimed the position of spokesman and leader of the non-white races of the world, and this claim has been generally recognized.

3. Japan has attained to an unprecedented prosperity, having passed from the position of a debtor to that of a creditor nation.

4. Japan's "special position" in regard to China has been recognized, and this has been interpreted by many in Japan as a position of practical supremacy.

5. Japan fell heir to all Germany's "rights, title and privileges" in Shantung.

The year 1919 in Japan has been characterized by prosperity at home and peace abroad. But to many of the people, the prosperity has been a hungry one, and in many quarters the peace has been stormy.

Ten years ago, when Japan annexed
The Outbreak in Korea Korea, the Japanese overthrew one of the most corrupt and inefficient governments in the world. Since that time the Japanese have built roads, schools, and hospitals, they have developed agriculture, trade and industry, and have accomplished marvels in a material way. Where

they wretchedly failed was in winning the love and confidence of the Korean people. They undertook the impossible task of assimilating, or Japanizing, the Korean nation. The impossibility of such a task is now generally realized throughout Japan.

In March, on the occasion of the funeral of the former Emperor of Korea, a group of leaders, many of them Christian, met together, issued a "Declaration of Independence," and gave themselves up to the authorities. Everywhere, the people turned out, and paraded the streets with banners and lanterns, shouting "Mansei" for independence. This outbreak could hardly be called an insurrection, as the paraders were unarmed; and, in the early stages, at least, carefully refrained from all violence. The manner in which the outbreak was suppressed reflects little credit on the authorities concerned. Volleys were fired into defenceless crowds; firemen beat them down with their picks and axes; armed civilians joined vigorously in the fray; mission schoolgirls were stripped and beaten by the gendarmes; scores of villages, and, especially, churches, were burned, and the people driven to the hills. In Suwon the Christian men of the village were called together into the church and shot, and the church burned over their heads. Numbers were beaten to death in the streets and the police stations. Thousands were imprisoned and tortured in prison. The newspapers were told not to publish these details, and to this day the Japanese at large have little realization of what has taken place.

As a result of this outbreak, the policy of "assimilation" and the military government were thoroughly discredited, and Governor-General Count Hasegawa was recalled. There was a general demand that the next Governor should be a civilian, and, as a compromise, Admiral Saito who was on the retired list was sent. It was most unfortunate that an attempt was made on his life as soon as he reached Korea. He has promised extensive reforms such as equality of the two races, replacing of the gendarmerie by civil police, abolition of flogging and the correction of many of the abuses that

had caused the outbreak. Friends of both countries sincerely hope that these reforms will restore peace in Korea, and good-will between the two peoples. It is a singular coincidence that, in the month of November, the two men died, who were most closely identified with the military government in Korea, Prince Terauchi and General Akashi.

An interesting side-light on Japanese yellow journalism was furnished by an article in the Osaka Mainichi, headed, "Look at Their Dirty Hands!" in which Admiral Saito and Police-Inspector Akaike were quoted as saying that they had discovered documentary proof that the outbreak was organized by missionaries. When interviewed later these gentlemen exonerated the missionaries and repudiated the statements attributed to them; but not a word of this denial was published, as far as I have been able to ascertain.

When Allied intervention in Siberia was decided upon, it was agreed that Japan should send 7,000 troops. The Japanese army was subsequently increased to a total of about 70,000, and this large increase was the subject of diplomatic discussion between Japan and the other Allied Governments. The American Ambassador, Mr. Morris, made an extended visit to Siberia to study conditions on the ground. The despatch of troops to Siberia has been violently opposed by many newspapers, and there is a strong demand for their withdrawal. Why did Japan send troops to Siberia, and why does she maintain them there? Was it to keep back the Germans, to do her part as one of the Allies, to rescue the Czecho-Slovaks, to protect the Siberian Railway, or to ward off the Bolsheviks? Or is there some ulterior plan of occupation and annexation? These are some of the questions that have been asked, both here and abroad. In an interview with Mr. Frazier Hunt, Premier Hara said, "Japan has absolutely no territorial ambitions in Siberia. We will not take a single square foot of territory, and the minute the Red menace is settled, Japan will withdraw every soldier." It should be added, however, that

many of the Japanese papers distrust the Government's "military diplomacy," and demand the recall of the whole army.

China

Japan gained a diplomatic victory at the Peace Conference, in winning the recognition of her claim to the German commercial concessions in Tsingtau and Shantung. This success has proved a thorny one, as the Chinese Government refuses to recognize that Japan has any rights in Shantung. Japan has incurred the suspicion, in many quarters, of becoming "a second Germany," and has been accused of attempting to annex, or dominate, China. Japanese diplomacy, capital and enterprise, taking advantage of the opportunity offered by the war, have combined to make her position in China a strong one. Tens of thousands of Japanese have emigrated to China, and Japanese colonies are to be found in every city in Shantung,—over thirty thousand in Tsingtau alone. As a result of Japan's new status in China, we see, first, a violent hatred of Japan and the Japanese spreading throughout all China; second, a revival of the Chinese national spirit; third, a wide-spread boycott against all Japanese goods, and, fourth, extensive anti-Japanese riots in Peking, Tientsin, Shanghai, Canton, Foochow, and many other places. In general, the boycott has been conducted in a quiet, but systematic, manner. Japanese merchants have been left severely alone; but Chinese merchants with stocks of "cheap goods," have had their shops raided and the offending goods burned. Whenever the boycott has shown a tendency to droop, some assertive consul, or tactless official, has issued a demand, or a threat, that adds fuel to the fire, and calls forth new anti-Japanese demonstrations with banners and posters. The loss has fallen heavily on the shipping companies, the dealers in piece goods, umbrellas, matches, etc., and the total losses have run high up in the millions.

For years, the newspapers of Japan have called for a policy of conciliation and friendship with China, and have attacked the successive governments for failing to

bring about an era of good-will. The editors seem puzzled to account for the hatred, with which Japan is regarded in China. "The agitation of the Germans" was a favorite explanation till the Germans were eliminated. "The twenty one demands" of the Okuma Cabinet, the policy of the Terauchi Cabinet of supporting the military party in Peking, the machinations of British and Americans resident in China, and the ignorance and prejudice of the Chinese themselves, are some of the explanations given in Japan. The Yomiuri, in an editorial translated in the Japan Advertiser, says, "The truth is that not the Foreign Office, but the diplomacy of the Japanese militarists, is responsible for the anti-Japanese sentiment of China. The trouble has not been caused by either the Japanese Minister, or Consuls in China, but by the military men despatched to that country by the General Staff in Tokyo."

Of the numerous anti-Japanese riots occurring during the year, the most serious was that at Foochow, Nov. 16th, in which several were killed and a large number of persons were wounded. The Japanese Government sent gun-boats to guard its nationals,—and, incidentally, gave the anti-Japanese boycott a tremendous boost. Each side claims that the other is wholly in the wrong, and the truth is probably somewhere between the two claims.

The year has witnessed several violent
Relations with anti-American campaigns in the news-
America papers. The series of open letters

addressed to President Wilson in the Niroku was perhaps the most scurrilous in language, and violent in its hatred of President Wilson and the country which he represents. The Osaka Mainichi, always anti-American, has several times published diatribes against America. In its issue of November 12th, it says, "We have always faced America with friendly moderation and self-control, but the Americans have always treated us with arrogance, coercion, hatred and contempt." It then recounts sixteen instances of American villainy, ranging from Perry's visit, on down to

the American responsibility for the revolt in Korea and the boycott in China! In its issue of November 30th, it pictures Japan's policy toward America as that of a man trying to make friends with a surly cur lying across his path, by throwing to it a piece of meat, then another, and then trying to pat it on the head,—only to get his clothes torn and his hand bitten.

Back of all this agitation we can probably see two real causes: one, a fear of commercial domination in the Orient by America, and the other a deliberate appeal to the war spirit, in order to get funds for an increased army and navy. China, Russia and Germany are no longer to be feared; France and Italy are not Japan's rivals; Great Britain is an ally; so America is the only nation left to be set up as a bogey.

An ugly brawl between American and Japanese troops in Tientsin was amicably settled by the two governments. The decision of the Japanese Government to send no more "picture brides" to America, was evidently prompted by a desire to promote friendship. With a sincere desire to promote good-will between Japan and America, on the part of the governments of both countries, we look forward, with confidence, to a continuance of the friendly relations of the two countries in the future.

Turning to domestic affairs, we see the agitation for popular rights in full swing. "Emancipation" and "Reconstruction" are two of the new magazines that voice the popular movement, and in both are to be seen articles that would have landed their writers in jail not many years ago. Many Japanese believe that the people are entering upon a period of struggle against the combined forces of the bureaucrats, the militarists and the capitalists. The insistent demands for Universal Suffrage; the agitation in favour of establishing trial by jury; the public demands for better streets, better houses, better postal, telephone and telegraph service; the constant attacks against bureaucracy and militarism, are all straws showing which way the wind is blowing in Japan today. Slowly, but surely, the people are

coming to their own in Japan, and the old reactionary leaders can no more keep back the new ideals of democracy than King Canute could stop the rising tide. The general spirit of unrest among the laboring population, the unprecedented number of strikes, the activity of socialist propaganda and the occasional appearance of a more radical type of "dangerous thoughts," are part of the general movement.

At present there are in Japan, out of **Universal Suffrage** a population of some sixty millions, only about one million and nine hundred thousand voters. A new system, approved by the government, to come into force two years hence, will give the right of suffrage to three millions. Under both these systems the right to vote is based upon a property qualification, and the great mass of the people are disfranchised. The agitation for universal male suffrage dates back many years, and ten years ago the Diet actually passed such a bill, but it was thrown out by the Peers. Since that time, the demand has become insistent, and mass meetings and monster demonstrations have been held all over the country. Some of the leaders predict riots and bloodshed, if the demands of the people are again rejected. It is especially worthy of note that several hundred thousand factory workers are pressing this demand.

One result of the European war has **Militarism Unpopular** been to discredit militarism in Japan.

Publicists have not been slow to draw the parallel between the isolation of Germany and the isolation of Japan. The papers report that many military and naval officers are leaving the service and entering business, in spite of the fifty per cent. increase in their salaries. But the most striking illustration of this new tendency in Japan is the decline in the numbers of applicants for the Naval and Military Academies, as contrasted with the thousands seeking entrance into the Commercial Schools. At the time of the war with Russia, there were five thousand applicants, yearly, for entrance to the Military Academy. In 1919, the Aca-

demy could only muster one hundred and ten for its entering class, some of these below the standard of scholarship, while the number sought was two hundred. This fact strikingly illustrates the unpopularity of the military life among young Japanese.

The past year has seen the addition of a most important new word to the vocabulary of the Japanese people, the word "Sabotage." In the latter part of the year 1918, an article on this subject appeared in one of the magazines in Japan, describing the various forms in which sabotage has been practised in foreign lands. In September a group of workmen in the Kawasaki Dockyard, of Kobe, met to discuss their problem of overwork and underpay. Many of them had to leave home at six in the morning, and got home after ten at night, receiving a bare living wage, until they broke down under the strain. They could not organize a strike without making themselves liable to "close confinement for a period of from one to six months," under the famous Article 17 of the Police Regulations, which is still in force and much in evidence. The article on "Sabotage" was recalled, and it was decided to try it. Beginning with September the 18th, for fifteen days the sixteen thousand workmen of the Dockyard dawdled over their machines, while the overseers fumed and the directors perspired. Eventually, the men gained a complete victory. There were no arrests made, the men were paid full wages for the time they had wasted, and were granted an eight-hour day and a seventy per cent. increase in wages. It is not too much to say that this event marks the beginning of a new era in the Labor Movement in Japan.

In the past, work for the lepers in Japan was carried on only by Christians; but in recent years the government has been roused to see the seriousness of the menace, and has established a number of leper hospitals. Pere Lezey, of the Leper Hospital at Gotemba, is quoted as saying that "according to statistics published by the Japanese authorities, the total number of lepers throughout the

country is put at 20,000, but it would be nearer the mark to put it at 150,000. Such a state of affairs must be regarded as a disgrace to the civilization of Japan." On December 19th, at the invitation of the Home Office, a conference was held on the leper situation in Japan, to which Miss Riddell, of Kumamoto, Miss Cornwall-Legh, of Kusatsu, and Pere Lezey, of Gotemba, were invited, and their suggestions were carefully considered. Better moral oversight, segregation of the sexes, frequent and thorough medical inspection, that the care of lepers be taken from the police and entrusted to the Red Cross, were some of the suggestions made. The importance of this conference lies in the fact that, at last, the government seems to be taking serious steps toward the entire eradication of the disease from Japan.

During the past year there has been
Agitation for July a strong demand, on the part of the Bar
System Association of Tokyo, for a reform in
the present system of legal procedure.

Flagrant miscarriages of justice in Korea have been bruited throughout the world; but it is not so commonly known that the Japanese people are suffering under the same system. At present, men can be held in prison for months without counsel, before being brought to trial, and ugly tales are rife about "third degree" torture used to compel them to give evidence against themselves, which can be used in the public trial. Time and again, after the accused have been convicted and undergone sentence, conclusive evidence of their innocence has come to light. Special prominence has been given to this question, in connection with the charges of bribery brought against Mr. Kikuchi, a former governor of Kyoto, and other high officials. The accounts given by these gentlemen, of their midnight examinations, and the hours they were kept in the "pig box," are generally accepted as true. The procurator seems to be given a free hand, and all the time necessary to extract incriminating confessions from the accused. If men of rank and education suffer injustice under the present system, it is easy to see what comes to the poor; and

this is the reason for the demand for the establishment of the Jury System.

**Agitation Against
Public Prostitution
and Liquor**

With the exception of two or three prefectures, the system of public prostitution is to be found all over Japan. Licensed quarters are to be found in the heart of many cities, on busy thoroughfares and even in the vicinity of public schools. It is disappointing to hear that Japanese licensed quarters have been established widely in Siberia, Korea and China, wherever the sphere of influence of Japan extends. The "daughters of the poor" are still held hostages for debt, and thousands are held in practical slavery. One bright feature of the situation is the waking of the public conscience and the agitation against the present system. Great mass meetings have been held to denounce the evil, and several leading newspapers have taken up the cudgels in earnest. Similarly, large and enthusiastic meetings have been held to promote interest in the movement for prohibition. As yet, the general public is apathetic, and much educational work must be done before the people at large would welcome any radical reform. A strong editorial in the Osaka Mainichi, of Nov. 7th, advocated the adoption of National Prohibition by Japan.

**Distinguished
Visitors**

Among the distinguished visitors who have visited Japan in the past year, and have spoken more or less widely on religious and moral themes, we may mention Miss Pendleton, President of Wellesley College; Dr. Harlan P. Beach, of Yale, who stopped over in Japan on his return from a more extended visit to China; Dr. C. H. Patton, who came in the interests of the Interchurch World Movement; Dr. Robert A. Woods, who came commissioned by the Russell Sage Foundation, to consult regarding Social Work in Japan; and Dr. D. M. Gandier, who came under the auspices of the Anti-Saloon League. These visitors from abroad have spoken to large and appreciative audiences, visited the chief educational and philanthropic institutions, come

in personal touch with many Japanese leaders and have done much to promote international good-will, as well as the good causes that they have represented.

Growth of the Church In general, the past year has not been a year of spectacular growth or rapid progress. Some of the churches have

barely held their own, and in others the progress has been slow. We find some workers thoroughly discouraged, and feeling that all progress has been blocked. We sometimes hear it said that the church has "run into a wall." Perhaps it is for this reason that we see a tendency in some quarters to leave direct evangelization and turn to social and philanthropic work of various kinds. Personally, I am thoroughly convinced that Japan as a whole is open to the Gospel as never before in its history, and that the Gospel message faithfully preached will receive a hearing and bring rich results. There is a wide-spread sense of spiritual hunger in Japan, and men are searching for a religious message that will satisfy this hunger. There are many today who "labor and are heavy laden," earnestly seeking peace and rest. If the Church of Jesus Christ is only true to its Master and its Gospel, we have good cause to expect a Pentecostal ingathering throughout the whole land.

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PART II
EVANGELISM

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CHAPTER II

PRESENT-DAY EVANGELISTIC PROBLEMS

BY W. R. WEAKLEY

In considering the preparation of "The Christian Movement in Japan" for 1920, it was suggested that "The Survey of the Field" might be treated in some new way. This has proved rather a difficult task, but at least a change has been made, in that, instead of giving detailed reports as usual, certain phases of the mission problems are taken up, for what can now be only a suggestive study, but with the hope that these may later be considered more fully.

The subject of the interdependence of city and country evangelization has, for many years, been of special interest to the writer, whose first years of work were spent in the country and his later years in evangelistic work in the city of Osaka. Another subject is the relative need of missionaries in the cities and the smaller towns and villages. What effect are changing conditions having on this problem? What does the new industrialism signify to the city and to the country worker? Has the World War created any new problems in the evangelization of Japan? What is the program of the Missions and the Japanese Church in this "New Day" of "After the War"? These and allied subjects are the ones we wish to consider.

To the question, "Which is more important, city work or country work?" there should be but one answer. "They are equally important." There is perhaps no country in the world where contact between the city and the smaller towns and country places is more close than here in Japan. The urban population

of Japan is very large for a country which has, until late years, been largely agricultural. In the old days it was most difficult, even for the man who wished to travel, to get permission therefor from the feudal lord, and it was still more difficult to get permission to move and settle outside the fief. The man who was not a *samurai* could hardly hope to see Tokyo, without joining the *daimyō* train as a baggage carrier, or some such capacity. The man who changed his citizenship to that of another part of Japan, was considered as more or less a traitor to his native province. Nowadays, it would seem that the pent up longings of the fathers for change and travel have all appeared in the sons. The Japanese are great travelers. The business and cultural training of the highest grade is found largely in the great centers of population, and here the youths of the land flock by the thousands and tens of thousands, for the few years of training they take. When this schooling is finished the real traveling begins. The official may live in a dozen different places during his official career, and the professional teacher in the government schools, is usually not far behind, in the number of changes made. Wherever he may go the influence of his city training goes too. An unusually large proportion of the educated young people, at some time, have the experience of living in the city. For good or bad, the cities rule. Here the ideals of the nation are formed, and changes come so rapidly as to become bewildering. It is not a question as to whether it would be better otherwise, but it is a fact that it is so. What are the plans of the missions in the face of these facts?

“What are some of the ways in which country work presents special opportunities and lays special obligations on Christian Missions?” Whatever may have been true in the past, this is the day of great opportunity in the country districts of Japan. Here we find eager and inquiring minds. For forty years the common schools have been at work making the people more thoughtful and open-minded. The old religions are loosening their hold on the rising generation. Here, as in the cities,

we find an intense thirst for knowledge. While the organization of village life is of such a nature as to make it hard for the individual to be independent of public opinion, it must be said that public opinion of Christianity is changing for the better. The measure of success in the country districts, has been large, indeed. The results are sometimes not so quickly shown for the same amount of effort spent in the country, as in the city, for the convinced inquirer may not at once openly confess his faith. The untiring, patient efforts of the country missionary are often times best known to the city pastor, who baptizes those who, as Christians, lacked only the open confession when they left the country home for the city. While it is hard for the country churches to lose, not only these, but many of the still stronger characters, who become Christians openly before leaving the old home, the city churches are the gainers, and also the conservers of the effort put forth by many a man or woman, who imagines his work has all come to nothing. Here in the country is the great opportunity for tract-distribution, Bible-selling, newspaper evangelism, and a wide preaching of the Gospel to those who have not had an opportunity to hear.

If it may truly be said that city work and country work are of equal importance in Japan, may we not ask, "Is each receiving its proper share of attention?" For the whole of Japan, in 1918, there were 1089 Protestant missionaries. The first thing that strikes one, in considering the location of these hundreds of people, is that so many of them are living in a few of the large centers. The question naturally arises, "Why are so many in the cities, and in what form of work are they engaged?" One of the first things to be remembered is that in the early days of mission work in Japan, there was very little choice of residence. Nearly all were obliged to live in the open ports, such as Nagasaki, Kobe, Osaka, or Yokohama. Tours were made into the interior by those living in the port towns, but since travel was slow, and passport regulations very

strict, the towns and cities near by, received a greater share of attention than those more remote. Every missionary outside of these treaty ports, was technically a teacher in the employ of some school or individual, though the school may have been his own. The man holding a resident passport could not go beyond the limits of his local police jurisdiction, without a traveling passport, and this was had only with the consent of his "employer." All the mission hospitals and nearly all the mission schools were in the open ports. No schools outside these ports were technically mission schools. All such schools had to be registered in the name of some Japanese. In traveling, if one chanced to forget his passport no hotel would keep him over night. This, in brief, was the condition of affairs in the old days when the foundations of the work were being laid. Twenty-five years ago Japan, at war with China, was surprising the whole world at her success. The close of this war brought greatly changed conditions to the mission worker. There was no special turning to the churches, nor a desire on the part of the masses to hear Christ preached, but treaty revision was now granted, and this enabled the foreigners to go anywhere in the Empire and open up work. Until July 1899, the revised treaties giving Japan full autonomy did not come into effect, but agreement therefor had been reached in August 1894. It is interesting to ask a Japanese under thirty years of age, what he knows of *naichizakkyo* (mixed residence in the interior). The expression usually conveys no meaning whatever to him, for he has probably heard it for the first time, but just prior to the coming into effect of the treaties in 1899, it was on the lips of everybody. The ultra-conservatives were willing to forego the benefits of the new regime, rather than incur the risk of having the country overrun with foreigners, as they thought it would be. The newspapers and magazines of that period had heated discussions on the pros and cons of the subject. The writer has in his possession a few copies of an illustrated tract written by Dr. J. H. DeForest, showing, in his

inimitable way, the harmlessness and desirability of the new regulations. It would be hard to say whether it was more laughable or pathetic, to see, at that time, the attitude of the country people, who expected the towns and villages to be flooded with foreigners, who had been kept out thus far only by the strict exclusion laws of Japan. One experience of the writer reminds him of a South American story of a Protestant missionary, whose activity so aroused the Roman Catholic priest, that he told his parishioners that the real object of the missionary was to buy the souls of the people and sell them to the Devil. The next day the missionary met a poor man on the road, who accosted him and said, "I know it is an awful thing to do, but I am so very poor I have decided to sell you my soul. Please give me the money now." In a similar spirit, a farmer, very shame-facedly, came to the writer, just after the revision of the treaties, and offered to sell a piece of ancestral land, taking it for granted, as he had been hearing, that the foreigner would jump at the chance of buying any land that came on the market. By the missionaries, "mixed residence" was hailed as a day of emancipation, when real freedom had come to them, and when at last they could go freely to all parts of the Empire and preach Christ to the unevangelized multitudes. Now what advantage was taken of this new freedom? Even before this, an exodus had begun, of as many as could possibly be spared from the work already started in and about the treaty ports, and many more went out at this time. Sad to say, however, no great number of recruits came from the home lands for some years afterward to take advantage of these new openings, nor is the number anything like adequate yet. In twenty years there has been an increase of more than ten millions of people in this country, and, in the same length of time, there has been an increase of 366 in the mission force. Of these, 151 are in Tokyo, 77 in the cities of Kobe, Yokohama, Kyoto, Nagoya and Fukuoka; the remaining 144 are in the other cities, towns and villages of Japan. There has, however, been a

small decrease in the numbers working in Osaka, Nagasaki, Sendai, and some other places, caused by the removal of schools and some evangelistic workers from these places. One of the striking facts about the activities of the larger and older missions having work in the large cities, is that the missionaries are largely engaged in school duties, and very few have all their time given to the direct work of preaching and the oversight of churches and chapels. This is partly accounted for by the fact that in the cities there are more large churches of their denominations, manned by strong Japanese pastors, but, in large part, it is due to the fact that the few recruits coming out for strictly evangelistic work, during the past twenty years, have gone to the country places where the need has seemed most imperative. This paucity, in the cities, of evangelistic missionaries of the older and larger mission boards, has doubtless been one of the reasons why the newer and smaller missions have placed their workers so largely in the cities.

There is no difference of opinion, held by missionaries and Japanese leaders in the church, as to the need of large reinforcements of mission workers for the country work. There is every reason to believe that the country districts will provide, in the near future, as in the past, almost, the whole number of recruits for the ministry. Up to the present time, a large majority of those entering Christian work have been under the influence of the foreign missionary, when the decision was made, and the need of Japanese workers was never so great as now. There is a difference of opinion as to the relative need of reinforcement of the number now working in the cities. Perhaps the large number of missionaries living in the cities is responsible for the opinion that an undue proportion are assigned to city work. The question naturally arises here, should those engaged in school and administrative tasks, be considered city, or national workers? Are they in the cities for doing mainly, if not solely, educational and administrative work? If so, could it be expected of them that

they would have time for the difficult and exacting task of superintending really live and go-a-head chapels, in such a way as to command the attention of people who see, along side these small chapels, well equipped and well manned mission schools? To the credit of the people engaged in the school work, it must be said that, in spite of the small amount of time they have had to give to out-side evangelistic work, the results have been great. Many of the large city churches had their beginnings under the care and with the help of the teachers in the mission schools.

What is the need of a strong mission force in evangelistic work in territory contiguous to mission schools? The young, especially, need example as well as precept, to help them to a full appreciation of the value of Christianity as a cleansing and vitalizing power in the life of the nation. The best example they can have of its worth is that of an active propaganda in which they can take a part, and which transforms people in every station of life. The best laboratory in the world for a study of the power of the Gospel is city missions. The need for reinforcements to enter this very poorly developed field of effort, is becoming better appreciated on the part of the missions, according to statements made in some of the year books gotten out lately in Japan. Large self-supporting churches are fortunately becoming more common, and they give a tone to the church life of the student that he can get in no other way, but one of the great needs is that of strong men, missionaries and Japanese, who will lead in a great, earnest, long and sustained evangelistic campaign for the masses in and around our cities, large and small. Nothing short of this will begin to meet the obligation the church abroad owes the church in Japan. The best men to be found are none too good for this work, and when they are sent, or given this task, no backing the church can give will be too strong. City evangelism, on a par with our schools in men and material equipment, is not too big a demand for city missions.

In the Japanese game of chess a pawn may become

a king and is then called a "narikin." The *nouveaux riche* are *narikin* in Japanese parlance, and these are among the most conspicuous products of the war. They, however, are but the by-products of the wonderful industrial and shipping expansion which affected the nation as a whole. It is the interests of commerce, rather than those of militarism, that will, we expect, shape Japan's future. This change will surely produce a new set of problems, but not of the kind, we trust, to hinder the progress of the Gospel. The new industrialism is already resulting in a great congestion of population in the commercial and industrial centers. Indeed, in some cities the housing problem has become so acute that municipalities are putting up block after block of tenement houses to relieve the overcrowding. Land, in the large cities, is selling at fabulous prices. Large office buildings are going up where formerly stood many little two story shops and residences combined. Suburban electric and steam cars carry multitudes of commuters to their homes in the nearby towns. These suburban towns near the great cities, present wonderful possibilities for those that can find men and women to open them.

These changing industrial and commercial conditions bring young men and women to the cities by the tens of thousands, making the city and the country work, in their interdependence, all the more urgent, because of the new opportunities offered for getting hold of the young life in its plastic state. If the young people have been influenced by the church in the country, there is ten times the chance for the city church to save them from the snares and pitfalls awaiting them on all sides in the city. Perhaps the strongest Christian formative influence in Japan today is the Sunday-school. There is no limit to the number of these Bible schools that might be opened, come they Sunday, Monday, Tuesday, or any other day, for they are held every day in the week by those who realize their importance and can find time to conduct them. In this kind of work there is no difference in city and country districts, for the

children come anywhere you open a school. The fact of having attended a Sunday-school, even a few times, gives a point of contact that at once means confidence in the Christian teacher, and makes faith easy and natural.

Internationalism has real beginning in Japan, though her foreign diplomacy may not always show it. The World War has started social and political reforms here as surely it has worked revolutions in industrial life. Abounding life must show itself in growth and expansion. Will the Christian brethren of the West unite with their Christian brethren of Japan in supplying the spiritual need of the New Day? Shall the rising generation know of "a more excellent way" than their fathers knew? Japan has an awakening social conscience. It used to be considered bad form to talk about one's rights. Indeed, it was quite impolitic to mention the word "rights" very often. It is not so today. The common, ordinary man has a value unknown in the old days. He wants a vote and the politician with his ear to the ground, is trying to get it for him. The new spirit of freedom and a desire for equality are everywhere present. No one considers present conditions stable, and only the ultraconservative fears the changes coming. The rising value of a man must bring about a state of affairs that will give a readier hearing to the Christian message with its teaching of the brotherhood of man. In Japan, the day of the missionary is not in the past, but in the future, with more open doors than ever before.

This has been a year of large planning, by nearly all the missions, for better equipment of the work already started, and of large askings for expansion. It was the Semi-Centennial year of the American Board Mission in Japan. The year book of that mission for 1919, and that of the Northern Baptist Mission for the same year, are both distinct contributions towards the study of present-day conditions in this country. The Kamakura meeting of the Japanese Methodists for the purpose of considering plans for a Forward Movement,

bids fair to make 1919 a notable year for that denomination. The year will be remembered by all the denominations coöperating in the big plans made by the Inter Church World Movement for Japan. Some of the above mentioned interests, together with studies concerning the distribution of missionary forces in Japan, will be treated in an appendix.

CHAPTER III

VILLAGE WORK

BY MRS. GEORGE P. PIERSON

"Never put pen to paper until you have come to a definite *confusion* on a subject," as the sententious school-girl observed. And though pages enough to fill a good-sized book, have been penned, during the past ten years, on this subject, is there not still some confusion in our minds as to exactly what we mean by "Village Work"?

What is a Japanese village? If it were a question of the European village, which is inhabited almost exclusively by peasants, that would of course, constitute a type altogether different from the town or city. But the Japanese village, like the American, seems to correspond exactly to the dictionary definition: "A small assemblage of houses, less than a town or city, and greater than a hamlet." This is evidently a purely arithmetical distinction, a matter of size and number of inhabitants, and not a difference of type, or character. That the Japanese village really is an embryo town, experience abundantly proves. When the writer came to this place (Nokkeushi), five years ago; it was a village, now it is a town. But it had no peasant inhabitants then, and it has none now. Dr. Norman, in the *Christian Movement for 1919*, p. 44, speaks of a silk-weaving village, in the Riso valley, "that is jumping into city-hood, without passing through the intermediate state of being a town." Sixty-one years ago Yokohama began to emerge from the "insignificant fishing-village of Hom-mura." Tokyo, as we all know, is a conglomeration of small villages.

Now, is it not true, when we speak of "Village-work," wrongly or rightly, we usually think of work done among the farming population, or chiefly so, which certainly is a type by itself.

But if, as shown above, the village differs not at all in kind, but only in degree, from the town, or city, then it is fair to conclude that work done for the village, does not essentially differ from work done for the town or city.

That, however, a special farming class does exist, the farmers and peasants who live in outlying districts on their own farms (as is mainly the case in Hokkaido), or else clustered in tiny, remote hamlets (as is chiefly the case in Japan generally), and that for them a special work with specially adapted methods, should be done—no one could deny. But does this class constitute the classical "80%" (Mr. Binford has reduced it to 75% in *Christian Movement for 1919*, p. 89), said to be "untouched by Christian work"? Exact Japanese official statistics concerning the scattered farming population, or the number of peasant hamlets, do not seem to be extant, but that these make up 80% of the total population, is incredible. Nor, indeed, does this seem to be the idea in the minds of the writers on this subject, for they constantly reiterate the statement that the "80% inhabit the smaller towns and villages," and that *these*, as distinguished from the large cities, have been, as yet, practically untouched.

It would then appear that there are two distinct fields before us, both neglected, both needing prompt and zealous attention, but not to be confounded with each other :

1. The farmers.
2. The people in the smaller towns and villages.

A three fold advantage inheres in this distinction :

1. It sharpens the outlines of the task before us and brings it more nearly within the range of possibility.
2. It relieves the mind from the intolerable burden

of discouragement and depression concerning our work.

3. It removes the false impression that a very large proportion of the missionaries in Japan are dwelling at ease in over-manned city-stations.

For here, I think, a mischievous misunderstanding has crept in. Apart from the grouping of large numbers of educational missionaries at the great centers—of which more anon—it is held up for reproach that, for instance, in 1910, “of 762 missionaries in Japan, 656 were massed in ten cities” (Christian Movement for 1910, p. 111). By 1919 the situation had so far improved that Dr. Noss observes (Christian Movement for 1919, p. 39 and 40) that, whereas in 1899, of the 62 missionaries in Tohoku, 43 lived in Sendai, in 1919, of the 82, only 36 are in Sendai. What is the general situation today? According to the latest statistics, “Table 1, for the year 1918” of the Christian Movement for 1919, the total Protestant missionaries at work in Japan, exclusive of Formosa and Korea, is 1089. Adding to these the 103 Roman and Greek missionaries, whose names and stations are recorded on “The List by Towns” for 1919, but leaving out the nuns, whose residence is not indicated, there would seem to be 1,192, or, roughly speaking, 1,200 missionaries at work in Japan today. Where are these located? According to the List by Towns, 392, or nearly $1/3$, are in Tokyo and Yokohama; 379, again, nearly $1/3$, are in the nine great cities of Osaka, Kyoto, Kobe, Hiroshima, Sendai, Hakodate, Sapporo, Nagoya and Nagasaki. But 425, or well over $1/3$, are in the remaining (103) smaller cities or towns, recorded on the list.

Now, concerning these so-called “cities” where missionaries are stationed, which include such places as Yokkaichi, Tsu, Takaoka, Wakamatsu, Matsue, or such “towns” as Kusatsu, the leper colony, of which we have heard so much of late, or little Hagi, in Yamaguchi Ken—exactly what do we mean by a city—apart from the regulation 50,000, or more, inhabitants? When we think of a city in the abstract, or say of

some particular city like Rome, Dresden, Zurich, Geneva, or any of the other smaller cities of Europe, what is the idea that unconsciously rises in our minds? Is it not a mellow combination of culture, good music, art, books, great public interests, wide opportunities and education, large political problems, contact with wide-awake, intellectual people, the attractions of a university centre, interesting philanthropic and social enterprises. But do such "cities" as Yokkaichi and Tsu conjure up such pictures? or such "towns" as Hagi, or Kusatsu? In this "town" of Nokkeushi, of 10,000 inhabitants, there is no school above the primary, not one book-store, not a single florist, it boasts one piano, but unfortunately that does not belong to the missionary! When, therefore, it is said that $1/3$ of the missionaries in Japan are massed in the great cities, and another $1/3$ are distributed over only 100 of the smaller "cities" and towns, it should not be inferred that they are luxuriating in centers of ease and culture. A distinguished Roman Catholic abbe, recently come from Italy, whom the writer met on a country-trip, exactly expressed the situation, when he said with an honest sigh: "*J'expie à Iwamizawa mes années de joie à Rome.*" I expiate in Iwamizawa my years of joy in Rome."

Now Iwamizawa is a good-sized Hokkaido town. But to return to our muttons.

How large a proportion of the population they constitute does not seem to be definitely known. But since Japan has, for centuries, been an agricultural country, it must be very large, though with the modern enormous development in industry, shipping, and commerce, it is evidently a good deal smaller than it used to be. Mr. Iglehart writes, in his General Review of the Year, Christian Movement, 1919: "Japan is becoming more and more a manufacturing nation and her life will depend upon commerce."

But, few or many, the bulk of them has not yet been reached, and reached it must be. As to the problem of how to reach the farmers, so much has

been written on this subject, and so will-written (though under the ambiguous term of "villagers," or "country-people"), in the Japan Evangelist and the Christian Movement, during the past two years, by such experts as Dr. J. B. Hail, Mr. Vories, Mr. Gundert, Dr. Norman, Mr. Binford, Captain Bickel, Dr. Brokaw, Dr. Dunlop, that little remains to be said, except perhaps to record the difference in conditions, and hence somewhat in methods, between the Hokkaido situation and that of Japan proper.

Thus, in speaking of the difficulty of understanding the people, Mr. Gundert says: "Our whole way of feeling and thinking is so entirely different from that of the Japanese rural population that it seems almost impossible to understand each other." And he asks: "How is it that when we come into contact with simple, Japanese country people, their hearts and ours fail to resound in one accord, in spite of our best intentions?" This sounds passing-strange to the ears of a Hokkaido missionary. It is quite true that, in general, it is hard to get to the bottom of the peoples' hearts, and even our Christians are sometimes cryptic. But if there is any one class of people in Japan whose hearts do respond to ours it is surely those of the country-farmers. What jolly Gargantuan feasts we have had together! What heart to heart talks on the long, cold sleigh rides, or walking through the fragrant mint-fields! What endless *shimbokkais* we have *shimbo'd* through together! What fun comparing notes over our potato-crops and oats, and even our hens! What glorious days winnowing the yellow grain together, on airy upland fields, under a sky of Brittanic blue! What jokes we have cracked! What warm, fervent prayer-meetings we have held together! What sacred confessions have been made to us!

Then, again, Mr. Gundert accounts for the "contrast between their mode of living and ours," by the "hardships and relative unprofitableness of Japanese agricultural labor." That, too, is the exact reverse of the case in Hokkaido; especially, during the last four years. Farm-

ing is so lucrative that teachers, and even tradespeople, turn farmers. Many farmers have made fortunes on beans and potato-starch. The "Dempun narikin" is a well known figure here. A few years ago there were cases of farmers going insane with joy, over their fabulous gains. We know nothing here of "the deepseated aversion of the farmers to their own occupation," of which Mr. Gundert speaks. As to the contrast between their mode of life and ours, one of our intimate Christian farmer friends, after a keen survey of our small farm, wanted to know "how much we lost a year on our farm." He had evidently not been unduly impressed by our superior prosperity.

And, yet, even in Mr. Gundert's exceedingly difficult field, even there, he finds that the villagers (whom he defines as the agricultural class) are "still easier to reach than the traders and artisans in the towns," and for reasons which he most aptly enumerates as follows: "There is more retirement, more time for rest, and more steadiness; the simplicity of affairs, the greater stability of the population, and the sameness of the common agricultural work gives to the individual house, more security and weight; and these differences offer advantages for the cultivation of an inner life."

As for methods for reaching the farmers, next to the time-honored evangelistic trips on foot, wherever possible, and involving "an intensified group-contact for a sufficient number of days in succession, to create a lasting impression," and the holding of children's meetings and Sunday-schools, and systematic Bible-classes, there are the special points of contact to be made with the school teachers and the "Seinendan," there is Mr. Binford's splendid tent-work plan (see *Christian Movement*, 1919, pp. 90-92), there is Dr. Pieters' Newspaper Evangelism, there is the Timothy Training Plan (see *Japan Evangelist*, Aug.-Sept., 1919, p. 302), and, above all, there is Mr. Vories' "Nerve-Center plan," and his Still-hunt and Training of Native Leaders (See "The Evangelization of Rural Japan," by W. M. Vories), every word of which

ought to be pondered by every country missionary in Japan.

2. Finally, as to the people in the smaller towns and villages—the bulk of the 80% still unreached, though differing in no wise in kind from their more polished kin in the large cities, the way to reach them is to *go to them*. “The way to resume specie payment is to resume.” Any one that can do “city” work, can do this work. What is wanted here, is not highly differentiated methods or conspicuous talent, but *more people*, missionaries as well as Japanese workers, glad and willing to go out and live in the country. These should be largely new recruits, unless we are ready to make drastic reductions in our teaching forces.

But in a country like Japan, and at its present stage of development, Christian schools would seem to be a vital necessity. And if our schools were all of the Alexander Duff type, centers of evangelistic effort, producing strong, positive Christian characters and Christian workers, eager, on graduation, to take up definite Christian work as teachers or preachers—what an advance might not be made on that redoubtable 80%!

Is it possible we are “doing the work of the Lord deceitfully,” i. e., negligently? Was it not the boldness of Peter and John that made their judges “take knowledge that they had been with Jesus?” Truly, as Dr. Robinson says, “Boldness is the outstanding characteristic of Jesus and His teaching.” God help us so to “do His Will” and “to finish His Work.”

CHAPTER IV

RURAL EVANGELIZATION

BY WM. MERRELL VORIES

A specialist in rural church work in America, who recently made a tour of inspection of similar work in Japan, reported that nine-tenths of the rural evangelism he had seen here appeared to be about as effective as "pouring water into a rathole." Even though this may be an over-severe criticism, I shall take it for my text in the discussion of this theme, which the Editor has asked me to prepare for the present issue of the *Christian Movement*, since we may profit by seeing how our efforts appear to a sympathetic visitor who knows from experience, successful work of this type. We must admit that something ought to be done to improve our rural mission methods.

If we glance at actual conditions, we shall find any number of cases of mission work in small towns and villages, where beginnings were made twenty or thirty years ago, and where little advance, and sometimes measurable decline, is evident after all these years of effort and expense. In numerous cases "churches" exist in a sort of half-dead condition, which show fewer adherents and less enthusiasm than they did years ago. Such conditions do not appear to be confined to any one denomination or district. Something must be the matter with the methods, the workers, or the religion involved. We feel sure it is not the fault of the Faith which we have offered our lives to propagate. We hope it is not the unfitness of ourselves. It is, therefore, up to us to prove the *methods* heretofore employed to be responsible for the unsatisfactory results of rural evangelization in Japan.

If we begin to analyze the situation, we find, first, of all, that there is very little rural mission work worthy of the name. There are comparatively few missionaries who take up their abode in rural communities, and devote themselves to intensive efforts for the villagers. The commonest practice seems to be for a missionary living in a central city—and often engaged partly in city work, educational work, or some such local enterprise—to make preaching tours to a circuit of villages, in each of which there may be stationed a Japanese evangelist, imported from elsewhere, and with no specialized preparation for village work.

This state of affairs is what justifies the recent visiting specialist in calling our rural efforts “water poured into a rat-hole.” I should prefer to call this condition not true rural evangelism, but *scrambled missions*; because I feel confident that, with an adequate attack upon the rural problem, we could not only make a creditable showing, but even should discover this work to be the source of our most fundamental results—the means of establishing the Faith in the very heart of the nation, and of enlisting the spiritual leadership material, which is the chief need of the whole Christian church in Japan.

As to how we may make our rural efforts more efficient, much might be done. It is, first of all, necessary to realize that rural evangelism is a distinct phase of our work, and requires specialized methods, and specially qualified workers. The ideal way to go at it, seems to me to be something like the suggestions made in 1915, in the *Japan Evangelist*, and later published as a pamphlet (“Rural Evangelization in Japan”—Kyōbunkwan). This method calls for the worker’s concentration, for a period of years, upon one village, in which he lives and becomes a part of the community, until he has effected a reconstruction. This is slow, unspectacular, expensive, for a time, and difficult for any but the true specialist. But it is surely the thorough and effective way, and, in the end, would justify itself, even to a constituency impatient for quick “reports.” But even for the handicapped workers, who cannot

undertake such a thorough program, there are some definite ways of improving our country work.

Under the existing village system, it is almost impossible for a single convert—unless he be a *landowner* farmer, independent of local favor or opposition—to continue in his home town and adhere to a vigorous Christian standard of faith and practice. The evangelistic method of merely touring rural districts and securing a single convert here and there, has been called “snatching brands from the burning.” But, unless each convert be actually taken *out of his home* and given employment in some favorable surroundings, it is really *not* that; but often becomes *only turning the brand over*,—which may only cause the burning to increase.

If the pulling-out-of-native-town method is employed, it is, in reality, personal evangelism of individuals who chance to live in rural communities, but it cannot be called *rural evangelism* with any accuracy. What is needed is the putting out of the fire, rather than the snatching of brands from it.

For pioneering in rural work one of the most effective measures is that of *newspaper evangelism*. By this method, the Gospel can be put into the most remote villages, in such a form that inquirers can carry on a systematic study, without exciting the antagonism which their attendance at public meetings would surely cause. They are thus enabled to build up a strong enough faith to stand in the persecutions that are to come upon their public declaration. This enables the building up, without removing from their home-towns, of local believers, some of whom may become the necessary leaders for the ultimate local organization.

It is a method at once more effective and economical, if less romantic, than the touring plan. A group of workers with patience, thoroughness and ability, can accomplish a great deal and cover a wide area by it. When a number of really convinced believers are developed in the same community, it is time enough for an organized work to be begun, altho a visiting worker may begin occasional calls when the group has advanced

far enough to invite him. Village work that results from voluntary seekers, enlisted by newspaper evangelism, is likely to prove more satisfactory than that which is arbitrarily commenced by a touring evangelist. But newspaper evangelism to be effective, should be carried on systematically and with a large vision. It needs painstaking thoroughness, and as much time and sweat, as any more spectacular type of mission work. Funds are needed, and men in charge, who have the instinct for system, as well as the zeal for evangelism. The *blanks* which are sent to those answering the advertisements of Christian information, should call for such complete data concerning the inquirers, that not only a fit selection of literature and advice can be sent them, but, also, the mere adventurer may be sifted out from among the serious seekers. There are undoubtedly both kinds in all communities, and the dull, drab monotony of village life is a breeder of as morbid characters as the slums, or the factories. We must not, in our proper expectation of finding leadership timber in rural fields, be deceived into coöperation with some unbalanced crank or visionary, who would welcome us as tools of his private schemes. If we have, in our files, a complete record of his family, education, occupation, reading, previous faith, if any, and his reasons for inquiring into Christianity, we have a safeguard against exploitation, and also a useful guide in our efforts to train the candidate, and to enlist him in some form of Christian activity in his community, for which his ability fits him.

It should go without saying, that, in all our rural evangelization,—as in all other evangelistic work, for that matter,—we should seek to enlist converts at once in regular *work* for the evangelization of their neighbors, and should never let a new case pass thru our hands without considering his or her fitness for the ministry, or some other type of direct Christian life-work. Otherwise, we are neglecting more than half of our responsibility toward the wider Kingdom of God.

One of the first rules that we might profitably lay down would be: Never man a village with an *imported*

evangelist—except under one of the two following conditions, 1) that a resident believer of great strength of character and faith, be his co-worker and jointly in authority; 2) that the imported evangelist be ready to take up permanent residence, transfer his *seki* to the place, and settle down to become a real part of the community—postponing his more aggressive efforts until he has become an accepted local man so completely that he will become the center of the work. Delay organization until such men are available, and let them, from the first, provide as much as possible of the expenses of the work locally.

We have a good illustration of this sort of work in Omi. In one village, we have a local farmer, who became so zealous for the cause, that he let out part of his farm to a tenant, so as to have time from his farming to devote to evangelistic work. His home is the meeting place for the Sunday School, which he himself conducts; he arranges special evangelistic meetings and pays for travel and entertainment of visiting speakers; and one field of his farm is set aside to produce income for support of the embryo village church, which also meets in his house. He goes to conferences and institutes, and to call upon various Christian workers, in order to gain experience and new methods. He sold the family *Butsudan* (Buddhist shrine), and, with the proceeds, bought a bicycle to facilitate "pastoral calling" and other evangelistic work. Thru his earnestness his wife and several neighbors have been converted, and the little group have formed a "church," very like the Apostolic churches in the homes of believers in the outposts of early Christian history.

Now this man, being a fixture in the village, helps to assure permanency. Being a land-owner, he is independent of boycott and persecution from the usual Buddhist opposition that follows active Christian operations in any conservative village. And being, also, a strict prohibitionist, Sabbath-observer, and a militant propagandist, he is altogether worth more to the local work than half a dozen imported evangelists. It ought

to be our aim,—and if we persist, it can be our experience—to develop such men for each village we propose to work.

These local leaders should be brought for sojourns in the missionary's home, and the Mission's central station, at least; and, if possible, they should also be given short terms in Bible training institutes. They must have careful and thoro individual culture in the fundamentals, and in the highest and most exacting ideals of personal ethics and of the Christian social order, that they may stand like rocks in their sandy and boggy communities. Thru them the standards of the new group of believers should be made, from the first, of the most uncompromising type. It is a serious mistake to permit looseness in the beginning, on the plea that gradually a higher standard will be developed. The time to set the pace is at the start. Fewer will join the embryo "church," at first, but they will be real foundation stones, and not soft spots needing future shoring up.

The weak and vicious elements in the community system should be positively dealt with. Too many of our dying churchlets are wasting away because they feared to undertake any positive program of social reform—or, even, to lift a strong and persistent voice in advocacy of reform. The strong and worthwhile elements of all communities are not going to be attracted or enlisted, unless the rural church challenges their manhood and womanhood to line up in the struggle to establish that real and tangible present day reconstruction of society, which Jesus called the Kingdom of God. The rural church that *deserves* to live and succeed, is not going to fail in these days, when it is so supremely and tragically needed.

One of the chief things we need to do in undertaking rural evangelism, is to acquaint ourselves with the actual *needs* of the country. We must address our efforts to these needs, rather than trotting in and out with some generalized sermon from our city barrel.

The type of church needed for a rural community is

a fundamental question, in considering rural evangelism on any adequate scale. That it will be a different thing from the city church of the ancient order, goes without saying, among all who know the country. There are essential needs in the villages, for mental broadening, vocational education, social recreations of a healthful nature, inspirations to higher ideals of both faith and works, as well as the usual spiritual ministry, which call for a church that shall become the center of community life.

We know of a dying country church in America, that became the local point of the district, for twenty miles around, because a new pastor, with vision and push, led in the transforming of the whole institution. It added evening classes, lectures, agricultural experiments and institutes, movies, contests, fairs, exhibitions, a library, a recreation place, athletics, study and debating of economics and politics, and all sorts of stimulating activities that enlisted every one, young and old, in better living personally, and better service to the community. It found the expenses locally, as soon as it began to function, and it is now *demonstrating* the Kingdom of God, which formerly it feebly preached.

If rural America needs such a church, rural Japan needs it ten times more urgently. In not providing it, we are losing the one chance to develop manhood for the coming leadership of the Japanese church of the city, as well as the country.

If one cannot confine his efforts to a demonstration in a single village—which is the ideal way—the very least method for the early stages of rural work, is what we might call the *Sojourn method*. The only missionary I know of, who has used this method to any extent, was the late Mr. Briggs. Mr. and Mrs. Briggs used to go to a village, rent a Japanese house, and spend a month, or so, there, as villagers in personal and social work. This intimate method is, I believe, one of the chief reasons why the people of that province called him “the Saint of Bizen.” He knew his field and the people knew him.

Last October, my wife and I tried a sojourn across Lake Biwa. For a week we lived in a very old and humble cottage, all of which, except the four-and-a-half and three-mat rooms we occupied, was the *kogisho* of our Mission's work in the village. We were cordially welcomed by the community, had visitors galore, and got seventeen names in our note book of promising "inquirers" in the few days of our sojourn. Subsequent stays there ought to deepen and broaden this contact, until both leadership and adherents are found for a local organization that will be adequate for the community's needs.

After we have made several such sojourns in a village, *and not before*, we may hope for some fruitage from the *touring* method. But I doubt the effectiveness of the bicycle, the auto, or the boat that is the sole method of reaching one's field.

Finally, it cannot be overemphasized that success in rural evangelism, depending as it does upon a *community-movement*, absolutely demands the abolition of denominational overlapping in villages. There must be one, and only one, center of the spiritual, mental, and social awakening of the community. No village can support two—and no movement supported from *outside* will transform it into the Kingdom of God.

The need of our time is the stopping of water-in-a-rat-hole methods and an adequate attack upon our vast, unreached, and fruitful Rural Field.

CHAPTER V

THE INSTITUTIONAL CHURCH

BY J. C. L. BATES

Why the editor asked me to write an article on the "Institutional Church" I do not know, because I am not sure whether I believe in the institutional church or not. This is still more strange because I am supposed to be working at the problem of developing an institutional church at the Central Tabernacle in Tokyo.

I fear that I have a prejudice against the name. It is not a happy phrase, not only because it is tautological, inasmuch as the church itself being an institution, it is not especially illuminating to speak of an institutional institution; but more so and more seriously, because I think we are, in this generation, organizing more institutions than we are generating power to vitalize them. I still believe that what the world needs is the Inspirational Church.

There are the further doubt of the advisability of housing so many activities under one roof, on account of the difficulties of management consequent upon the tendency of the dissipation of attention and the diversity of interests, and the very great difficulty of securing efficient men and women to work together in such close quarters.

At the same time it can be done, as Dr. Axling is proving daily in the Misaki Tabernacle, that greatest hive of religious industry in Japan. Every student of social service work should study Dr. Axling's work there most carefully.

As to the value of this work to the community there can be no question. It certainly would make a difference

to the community if the Misaki Tabernacle were removed from Kanda. Scores of children and hundreds of young men and women are receiving help intellectual, moral, and religious, from its various activities. I wonder how much difference it would make to the communities in which many of our churches are situated, if they were removed and located elsewhere.

I suppose it is idle to suggest a change in the name. If it could be done, I should like to suggest "Community Church." Every church should seek to make itself of service to the community in which it is situated. "The reason for the decline of many churches is that they are seeking to save themselves, rather than the community." These words were spoken by Dr. Forsyth when introducing his statement of the outlook of the Church in America.

One of the most important lines of preparation for an advance movement on the part of the Church, in accordance with the spirit of the age, is a community survey by every church in the Empire. This is particularly important in the larger cities where conditions change so frequently and so rapidly. Following upon that would be the making of plans for work.

The first fact that would be revealed by such a community survey as I suggest, would be that some communities are most inadequately supplied with churches while in other communities there is a lamentable amount of overlapping. In the city of Tokyo this fact is patent to any who have looked into the matter at all.

The next obvious fact is that communities differ greatly, and of necessity the work attempted should differ in different places.

And the third consideration is that the work should be planned by the churches located in the same community, after consultation among representatives of the churches concerned.

The first business of the church is to preach the Gospel and to lead the people in the worship of God. The second business is social service. Dr. Axling rightly objects to the doors and windows of the church

being closed six days out of seven. The doors of the church should be open every day of the week for worship, and our churches ought to be so constructed as to invite people to worship and pray.

A general confession of shortcoming, at least, on the part of the Protestant churches, would be to the point, and what would be still better, a determination to rectify this mistake. Many of the churches in this country would quench the spirit of anyone who ventured in with the desire to meditate quietly and pray. This ought not so to be.

Service is the second great purpose of the church. Every church ought to undertake some forms of social service, just as much, but not more, than can be carried on effectively. To what extent missionaries ought to open up social service, independently of the Japanese churches, should depend on the extent to which certain sections of country or city are neglected, or to which classes of society are being overlooked. Every mission ought, if possible, to have some type of social service work as an experimental station. But probably the most important thing to be done, just at present, is to awaken and lead the Japanese church along these lines. There is no doubt that there is an interest being awakened in Japan, in social service, that affords an opportunity for Christian leadership, such as has seldom been seen before.

I do not think that it is necessary to have many different lines of work conducted under the same roof. It is probably better to locate different kinds of work in different buildings, situated within the same community and for purposes of administration within easy reach of one another. Some kinds of work do not mix well.

The kindergarten has proved itself to be one of the most fruitful lines of Christian service. The day nursery is another form of service that is particularly valuable among the poor folk, where the mothers are forced to be away from home at work most of the day.

Night schools of various character have been long carried on by missionaries, particularly English classes,

but at present schools for apprentices, and schools for working girls are being tried out with varying success. District visitors, day clinics, lying-in hospitals are other lines of work that are being established in Tokyo.

In the Central Tabernacle we are making a frank attempt to reach the student classes. This is not so strictly a community work, although the community in which we are situated is made up almost wholly of students, teachers, and small merchants. The difficulty in student work is the lack of permanence. Every four or five years we have an 80% change of audience and constituency. It is a sort of itinerant system applied to the congregation.

Every Sunday we have an English Bible class at 9 A. M. and an English Preaching Service at 6 P. M. These are both well attended and are fruitful lines of work offering to not a few, their first opportunity of hearing the Gospel message. They come for English and remain for something better, not all of them nor as many as we could wish, enough to make the effort well worth while.

During the last year we have opened, or rather reopened, an English speaking society, which affords young men an opportunity to practise on not unwilling ears twice a month, and a Social Research Society which meets on the alternate weeks for the study of social problems.

And in March of this year we expect to open a reading-room and library of books on religious, sociological, and kindred topics. Through the kindness of one of the members of the local church, who is defraying the expense involved, this enterprise is being made possible. It is our expectant hope that this will be an inspiration to many. The next step will be to endeavour to translate this inspiration into service.

CHAPTER VI

CHRISTIAN WORK AMONG THE CHINESE OF KOBE

BY MISS NETTIE L. RUPERT

“The Kobe Chinese Union Church”

The Kobe Chinese Union Church was organized January 12, 1919, but a pastor was not secured until March. It started with eighteen charter members.

They were originally members of the Kobe Union Church, but in the natural development of the work, the time came when it seemed advisable that they should be organized into an independent church.

The Chinese Community

According to the figures of the Kobe Police Headquarters, taken in January 1919, there are 3,324 Chinese living in the city of Kobe. Of these 2,171 are men and 1,153 are women. There are 1,244 households. The Chinese of Kobe are, for the most part, Cantonese who belong to the merchant and the business class. In the community there has always been a very strong prejudice against, and opposition to, Christianity. In former years, through a small Bible study group, an effort was made at beginning some definite Christian work among the Chinese, but without permanent results. So, we rejoice that, at last, an independent, self-supporting church has been organized, and pray for God's richest blessing upon it, as it attempts to minister to the moral and spiritual welfare of the Chinese community.

How the Work Started

This splendid Christian work for the Chinese was started by the young Chinese men themselves. It grew out of what we sometimes feel is not a very

effective means of evangelization, an English Bibles class of eleven members. But the organizer of the class and its leading spirit was Mr. W. M. Cheng, the story of whose conversion illustrates how "God moves in a mysterious way, His wonders to perform."

In May, 1914, Mr. Cheng entered Palmore Institute, not for English, which he felt that he could get along without, but for something more valuable. He came to realize that the friendships of the world are often "confederacies in vice or leagues of pleasure." This thought came to him, "Am I willing to be a man of usefulness or of failure, to be a curse to the world or a blessing to society?" Wishing to be a man of usefulness he resolved to give up all bad habits, but often found himself powerless to carry out his resolution. The burning question was, "How can I get the power?" Just then he happened to read a book which said that religion taught man how to live, and provides him with the power of self-control. Being told by a friend that Palmore Institute was a mission school where Christianity was taught, he decided to enter that school the next evening. When tempted to give up the work, because of difficulties arising from a meager knowledge of English, and a still more meager knowledge of Japanese, he remembered his purpose and remained. He became interested in the teachings of Christianity, and its power touched his heart. Some months after entering the school, he also became a member of two Bible classes, to which he invited his friends, thus organizing the class of eleven members. Through the help of the school and some other friends, he entered the Christian life, and was baptized in the Kobe Union Church in October, 1915. Mindful of the help which he had received, he felt constrained to found, in the summer of 1916, the Shan Chih Association for the young Chinese men of Kobe.

The Shan Chih (Noble Purpose) Association is a Christian organization of young men similar to the Y.M.C.A. As its name implies, it has a noble

**The Shan Chih
Association**

purpose, to lead men to know Jesus Christ. At first the young men were hesitant about stating their Christian purpose, but later they gained the courage to declare boldly the real aims and desires of their hearts. According to their constitution, all the leading officers of the Association must be Christian men. The present membership is 115. The Association has a four-fold object, the development of the physical, social, educational, and spiritual life of its members.

The Christian of the Shan Chih Association, was English Night School founded Nov. 3, 1916, with 65 students, which has increased to about 100.

There is a four year course of study, leading to a diploma. Two Chinese teachers are employed by the Association, and the other teachers are voluntary. From the very beginning, the young men have assumed all financial responsibility for the work, but have asked the assistance of missionaries and other Christian friends, in teaching. It has been an open door of opportunity for Christian service, to which all have gladly responded. And the Gospel message, given in the chapel services, Bible classes, and through the personal touch of the teachers, has borne fruit in many lives.

The next step leading to the organization of the Chinese church, was the founding of the Christian Endeavor Society, Jan. 13, 1918, one year before the formal organization of the church. While faithfully performing the duties connected with the Night School, a matter of discipline, relating to character-building, arose, which showed the imperative need for an organization that would lead the young men to make definite life decisions and foster their spiritual growth. At first, a Christian Endeavor Society seemed to be a mere dream, but, step by step, we were directed to make the venture on faith. With a little group of men friendly to the idea, only four of whom had definitely decided to be Christians, the work began, and a Christian Endeavor constitution was adopted.

During the first month, the meetings were led, either by the president or vice-president, but the real Christian Endeavor prayer-meeting was not realized until the first consecration meeting, February 17, when eight active and fourteen associate members, who had been led to make a definite decision for Christ by signing the pledge-card, spoke frankly about their own Christian experience. Although only twenty-two were present at that meeting, its spiritual influence is still felt.

One other meeting was held in February, significant because it revealed the fact that the Christian Endeavor Society was born to live. All the members of the society had been invited to attend a social function. The Christian Endeavor officers did not expect a company large enough for a meeting, but, to their surprise and joy, about a dozen were present. When these young men were asked if they also had not been invited to the social, they replied, "Yes, but we felt that if there was a Christian Endeavor meeting it was our duty to attend that first, since we had signed the pledge-card." The young men realized that the pledge-card is more than a mere scrap of paper. So long as it is so regarded it means that the Christian Endeavor Society has been born to grow in influence and power.

We are happy to say that the Christian Endeavor Society has been fulfilling its mission, and now enrolls 79 members, both men and women. Of these 46 are active, and 33 associate, members. The average attendance, at its meetings during 1919, has been about 70. The membership of the church has been doubled. A Junior Christian Endeavor Society has also been organized, as well as a society for the women. The Sunday School is doing a good work.

As the Association does not yet own any building of its own, it is housed in rented quarters on 18 Nakayamate-Dori, Ni-Chome, Kobe. But, before many years, it hopes to be able to erect a building adequate to meet all its needs.

The importance of this Christian center in the Chinese community of Kobe is apparent; for the influence of a

large Christian Chinese community here is sure to be felt in two lands. Already we have given back to China one strong Christian worker, and who knows but what we shall give many more in the years to come? By faith this Christian work was started and by faith its leaders will continue to pray and labor for its growth in influence and power, as it seeks to do its little part in building up the Kingdom of God in the world.

CHAPTER VII

THE KINDERGARTEN AS AN EVANGELIZING AGENCY

BY MISS M. M. COOK

Missionary work in Japan falls under two heads, evangelistic and educational. The kindergarten has the unique distinction of coming under both. "Who lays his hand on the head of a little child lays it also on the heart of a mother." The kindergarten, more than any other agency, perhaps, is opening the way for evangelizing the homes of Japan.

In a total of four hundred and twenty-one Christian schools in Japan listed in the "Christian Movement" of 1919, *two hundred are* kindergartens. These are distributed as follows: Hokkaido, 3, Hondo, 175, Kyushu, 17, Shikoku, 4, Liuchu, 1.

In 1884, thirty-six years ago, the first Christian kindergarten was opened by the Northern Presbyterian Mission. In twenty years the number had grown to *twenty-seven* only. Since 1904, the growth has been steady, with an accelerating increase since 1912.

Other missions having one or two kindergartens each, together with some kindergartens not reported, bring the whole number this year up to more than two hundred. The Centenary Campaign of Methodism and the Interchurch Movement of all denominations plan for *more*. This is true in spite of the fact that a good kindergarten costs. Belief seems evident that it pays. This belief is justified wherever the opportunities a kindergarten opens are being followed up. The urgent need to-day is for workers to enter into the kindergarten harvest, kindergartners, Bible women, and missionaries.

In all the mission kindergartens, the ideal is two-fold, (1) educational, and (2), evangelistic. The evangelistic ideal, considered alone, is also two-fold, (a) with the children, and (b) with the mothers and the homes.

The evangelistic opportunity is first of all with the little children who are under the daily care of the kindergartner as their teacher. "To such belongeth the Kingdom of God" and the teacher is their evangel as well as educator.

The second phase is with mothers and homes. The kindergarten touches very closely and intimately the homes from which the children come. Visiting in these homes, friendship-making, kindly ministry, Christian teaching and influence are going on around kindergartens from Hokkaido to Liuchu, limited only by the time, strength and spirit put into such direct and indirect evangelistic effort. Possibilities of Christian homes, of Christian motherhood, of Christian womanhood in its outward reach from the home to the uplift and Christianizing of the community, are in this second part of the kindergarten evangelistic ideal, but to realize these possibilities demands a larger force of evangelistic workers than is yet provided in connection with most kindergartens.

The kindergartner alone cannot fulfill the whole of the two-fold evangelistic ministry of the kindergarten. In order to accomplish the entire program, *team-work* is absolutely essential. The Master sent His early disciples out two and two. The kindergartner needs the sympathetic co-operation and re-inforcement of the trained Bible woman. Where the missionary with vision and consecration is back of both, giving her time to the evangelistic work growing out of the kindergarten, results more nearly adequate to hopes are realized. Too much is put into the kindergarten to allow it to fail for lack of more effort. It is sometimes said, "The kindergarten costs too much for results accomplished; the kindergartner helps the children, but leads few older people to the Church and to Christ." The answer is, "Where are the Bible woman and the missionary, while

the kindergartner is busy feeding the lambs?"

The kindergartner's work draws on her resources of head, and heart, and hand, from three to five hours daily, five or six days a week, with Sunday added for Sunday School teaching. Five hours daily with a group of little children uses up much vital nervous energy. Wise use of the hours outside of the kindergarten is essential. It is possible to overload her, especially if young and inexperienced, with so many and such heavy responsibilities that she fails to measure up to any as fully and freely and joyously as she ought. Her responsibility extends beyond the kindergarten, to visiting in the homes, holding mothers' meetings, etc., but here she needs to come heart to heart and hand to hand with the evangelistic co-workers associated with her, for here the second part of the kindergarten opportunity overlaps the first. Every touch with this part of the work and share in the joy of it, sends her back better ready to minister to the children entrusted to her as her special charge.

But the task of evangelizing homes has been found too big for accomplishment by any single individual, much less in hours left after the kindergartner's work with the children is over. It is an ever growing, widening task, entered upon through doors the kindergarten opens. The child is in the kindergarten only a few short months; at best, hardly three years. Right then the opportunity comes, that, unimproved, sends the child back from the Christian kindergarten to non-Christian influences. Thirty, forty, fifty, or more little children in kindergarten are just so many calls to establish relations with those homes that will make permanent the Christian influence upon them.

The great, crying need is for more evangelistic work around the kindergarten. It is the old, old need of "being about the Father's business," of "going about doing good," touching lives and winning them for Christ. Whoever can bring Him to those who know Him not, whether kindergartner, Bible woman, missionary, pastor, Christian friend, or member of the house-

hold—even the little child—is having a share in this part of the evangelistic work in the kindergarten homes.

The kindergarten is successful as an evangelizing agency when its influence widens from the first breaking down of prejudice against Christianity to the bringing of lives and homes to the knowledge of Christ and into the service of His Church and Kingdom.

JAPAN

PART III EDUCATION

1872

THE
EDUCATION

OF THE
PEOPLE

CHAPTER VIII

A SURVEY OF CHRISTIAN EDUCATION

BY T. H. HADEN

A NEW ERA IN HIGHER EDUCATION

The year 1919 marked the beginning of a new era in Higher Education in Japan. On the first day of April, the new ordinances for Higher Schools (Koto Gakko) and Universities went into effect. Up to that time, only the eight Higher Schools that were established, maintained and controlled by the central government were allowed to bear the name and enjoy the privileges of such schools; and only the Imperial Universities had the right to confer degrees, and were regarded by the public as real universities. In other words, in the estimation of the public and of the government itself, the Higher Learning—Daigaku, might be represented to a certain extent by other institutions, but in its true sense, it was a Government Monopoly, and its products were to be reserved for government use.

But according to the new regulations, real Higher Schools and real Universities, with all the rights and privileges of the same, might be established by provincial or municipal governments, or by private enterprise. Not only so, a university might have only one department and still be ranked as a university. It is true that these regulations are minute and exacting; that in some respects they seem narrow and unreasonable; and that they impose some rather difficult conditions in regard to teachers and finances. But they open up a wide field of opportunity to local governments and private enterprise.

A number of schools had been seeking this oppor-

tunity for years, and have already applied for recognition as Higher Schools or Universities. It is needless to point out the bearing of all this on Christian education. Already at least one of the Christian Schools has applied for recognition as to two-department university.

THE GOVERNMENT EXPANSION SCHEME IN HIGHER EDUCATION

Soon after the new regulations for Higher Schools and Universities were published, a Great Expansion Scheme for Higher Education under the auspices of the Central Government was announced. It included

1. Sixteen new Higher Schools.
2. Seventeen new Special Schools of College grade (Semmon Gakko).
3. The raising of several Special Schools to the rank of one-department universities.
4. The addition of new departments to several of the existing Imperial Universities.
5. The sending of 440 Imperial University graduates abroad for further study.
6. The provision of 400 scholarships in the Imperial Universities.
7. The appropriation of ¥44,000,000, to be spread over six years, to meet the expense of this vast scheme.

The last item takes no account of the magnificent gift of ten million *yen* from the Emperor for Higher Education, nor of the contributions from provincial and municipal governments, given to secure some of these schools for their own localities. Nor does this scheme include any of the schools that may be established, or raised to higher rank, by local governments or private enterprise, of which there are many.

At the end of five or six years, when this scheme has been carried out, higher education will be in easy reach of thousands of Japanese young men, who otherwise would have had no opportunity for vocational, or college or university training. It will raise the intel-

lectual status of the nation; it will help to prepare for the extension of the franchise, which is now being demanded so insistently; it will help to "make democracy safe" for Japan. It is a sincere and large attempt to meet the needs of the nation in the realm of higher education. From these standpoints, it is admirable.

But it must not be forgotten that it is also the boldest attempt the Government has ever made *to completely dominate the higher intellectual life of the Japanese Empire, and, possibly, of the whole Orient.* Nor must it be forgotten that the education that is provided in these government institutions has no theistic basis—it is godless. The situation that is developing is full of opportunity, but it is also full of danger. It is a challenge to Christians to rise to the opportunity and to neutralize the danger. It must be done, or Japan will be more non-Christian twenty years from now than it is to-day.

SOME CHANGES AND HAPPENINGS AT THE TOKYO

IMPERIAL UNIVERSITY

For years this has been the most exclusive and the most conservative institution of learning in the country, and it may help us to understand the educational situation in Japan more perfectly, if certain changes that are taking place there are pointed out.

(1) From now on, professors will be retired at the age of sixty. This means that about twenty-five men will vacate their chairs at the present time. Most of these men were educated in Germany, are imbued with the German spirit, and are filled with German sympathies. It is a prophecy of good, we hope, that their places are to be filled by younger men.

(2) The law students have recently organized a society, named "Shinjin-kwai"—New Man Society, which has for its object the promotion of individual liberty; they will publish a magazine, called "Democracy"; and they are trying, contrary to past usage, to establish friendly relations with students of private

institutions. We see here the working of the new leaven in the students of this great university, and a breaking away from the conservatism and the traditions of the past.

(3) The Morito Case.

Mr. T. Morito, an assistant professor, recently wrote an article on Kropotkin's Doctrine of Socialism, and published it in a university quarterly review. This created a great stir. Prof. Morito has been dismissed from the university, and sentenced by the Court to two month's imprisonment, although he was defended by able counsel, some of whom were professors in other universities. We see here the clash between the different elements in the teaching body of this institution.

If incidents like the above are taking place in such a stronghold of conservatism as the Tokyo Imperial University, we may feel quite sure that a similar ferment is going on in the minds of the students of other higher institutions. They are significant of the conditions under which Christian schools have to do their work.

A short time ago, a class in a well-known college presented a petition, requesting that both class-attendance and examinations be eliminated from the requirements for graduation. This is an extreme case, but it is a sign of the times. False ideas of personal liberty and democracy are rampant, and not the least service the Christian educator can render is to contribute towards the proper understanding of those great words.

THE HIGHER EDUCATION OF WOMEN UNDER GOVERNMENT AUSPICES

At this point, attention should be called to certain facts related to the higher education for women under government control.

(1) The Central Government has only two schools for women above high school grade. They are the Higher Normal Schools in Tokyo and Nara, which prepare women teachers for girls' high schools. The provincial and municipal governments have nothing above high school grade.

(2) There is nothing for women in the Great Expansion Scheme of the government mentioned above! It is all for men!

The government may launch an Expansion Scheme for Women later on, but so far it is silent on the subject. Are the rulers of Japan afraid to provide higher education for their women? Possibly so, for there can be little doubt that the great, and, for the most part, beneficent movements among women in the West have their roots in the colleges and universities. Is Japan, after all the progress she has made, going to prove her essentially Orient character by the denial of humanity and justice to her women? Surely not. She is only backward, only behind the times, in this great essential of modern civilization.

TWO ALUMNAE ASSOCIATIONS

Two associations have been organized in Tokyo during the year, looking to the coöperation of High School and College Alumnae.

(1) An Association of Alumnae of Tokyo Girls' High Schools, in which the alumnae of thirty-seven schools are represented. These high school graduates want to help people, so have formed an organization, and have marked out three lines of work—Reading, Food and Clothing. The Reading Department has already organized home reading circles in many part of the city.

(2) A branch of the Association of Collegiate Alumnae. This was inspired by Dr. Furness, of Vassar College, while on a recent visit to Japan.

The organization of these associations shows that the better educated Japanese women feel the need of coöperation. From this standpoint, it is a matter of importance. Once they learn to combine and work together to attain a common end, and once let adequate educational provision be made for them, and they will be able to make a contribution to the progress and

welfare of the nation now undreamed of by the men, or by the women themselves.

CHRISTIAN EDUCATION

We come now to a more direct consideration of Christian education in Japan, and shall try to point out some of the more important facts connected with the present educational situation and some of the more important events of the past year. The period covered will be approximately the school year 1919-1920-April, 1919, to March, '1920, though there will be a little overlapping.

THREE OUTSTANDING FACTS

(1) The schools are full of students. This is true of nearly all of them except those for Christian workers, which have had a serious falling off of those in attendance, and those whose courses are purely cultural. Even the girls' schools report that they have all the students they want, which has not always been the case. Some of the government schools cannot take one fifth of the applicants for admission. It is plain that the Japanese still believe in education and schools.

(2) There is a great shortage of teachers in both government and private schools of nearly all grades. This is due to the materialistic spirit of the times, the high cost of living, and the abnormal business activity, with the high salaries paid the employees.

(3) The increased cost of maintenance. This is making it exceedingly difficult for mission schools to do good work and keep out of debt. In two years, budgets have increased from 50% to 100%. Although fees have been increased, much larger appropriations from the home Boards are necessary. Sometimes double the former grants will not relieve the pressure.

SCHOOLS FOR YOUNG MEN AND BOYS

(1) The Character of the Work.

A few of these schools are vocational only, but most of them are Middle Schools only, or they have as a rule, Middle School, College and Theological departments. This makes nine (or ten) years above the primary grade.

(2) The Geographical Distribution.

There are two great Centres of population, wealth and influence in Japan. One is the Tokyo-Yokohama region, and the other is the Kyoto-Osaka-Kobe region. All the most important of these schools, except Tohoku Gakuin at Sendai, are in these two sections. But there is a third section that should be mentioned-Kyushu, which has Christian schools in Fukuoka, Kumamoto and Nagasaki, but no college. There is a Middle School at Nagoya, between Yokohama and Kyoto.

(3) Unsupplied Regions.

The Hokkaido (Yezo), the whole of the West Coast, the stretch of 330 miles from Kobe to Shimonoseki, at the West end of the Inland Sea, the whole island of Shikoku, and the Japanese populations in Korea, Manchuria and Formosa, are entirely without Christian schools for young men and boys. It is high time that something was being done for all these sections. Also, there should be a College in Kyushu.

(4) The Most Important.

The most important of these schools are :

Tohoku Gakuin, Sendai.....	Middle, College, Theological.
Aoyama Gakuin, Tokyo.....	„ „ „
Meiji Gakuin, „	„ „ „
Rikkyo Gakuin (St. Paul's), Tokyo.....	„ „ „
Doshisha, Kyoto.....	„ „ „
Kwansei Gakuin, Kobe.....	„ „ „

St. Paul's School has no theological department, but the corresponding theological school is near at hand.

There are about 12000 college students in these six schools, approximately one third of whom are in Kwansei Gakuin, one third in Doshisha, and one third in the other four combined.

(5) Special Consideration.

It is important to note any significant changes during the year at these leading institutions, in order to understand what is being done to use the opportunities furnished by the new regulations for Higher Schools and Universities, and to meet the challenge of the great Educational Expansion Scheme of the Government.

L. Tohoku Gakuin, Sendai.

On March 2, 1919, this School had the misfortune to lose its beautiful Middle School building and dormitory by fire, and at present, this department of the school is occupying temporary quarters.

The alumni have manifested their sympathy by raising ¥60,000 towards rebuilding, and they hope to make it at least ¥100,000.

Plans have been on foot for some time to erect a building for the College department, and that is now being done on a new site, recently purchased, about five blocks from the Middle School. This separation of the College and Middle School department by a considerable distance was made after careful deliberation, and after inquiry of the other Christian schools having Higher Departments, practically all of which favored having the Middle School by itself. It is gratifying to note that ¥15,000 has been raised in Japan during the year towards the erection of this college building. The College Department will be developed, for the present, at least, as a Semmon Gakko, with Literary, Normal and Commercial courses.

2. Aoyama Gakuin, Tokyo.

This school has been more successful than any of the rest in securing contributions from the Japanese. Its handsome college building, opened in 1918, was the gift of a single alumnus, and now it reports three gifts of ¥10,000 each, from Japanese friends, at the end of 1919. This goes to the Expansion Fund.

This fund has begun to come in, the first instalment having been used to erect a residence for the pastor of the School Church. Other gifts from this fund will be received in 1920.

Changes are being made in Goucher Hall for the expansion of the Middle School. A College dormitory is planned for 1920.

Dr. John F. Goucher, the Founder of the School, visited Japan again during the year, and received an Imperial Decoration of high rank, in recognition of his services to educational work in this country.

3. Meiji Gakuin, Tokyo.

The following report contains several items of interest. Note especially what is said about the Theological department:

"As to Meiji Gakuin, there is very little change. The school is in good condition as far as the student body is concerned. Our main difficulties are financial. We are asking the coöperating Boards for a 50% increase on last year's appropriations. Plans are well under way for securing a new site for dormitory purposes and for a larger athletic field. This will enable us to expand our present plant for more class room space. Perhaps the most encouraging feature of the past year was the fact that while the enrollment in most Theological schools has decreased considerably, in Meiji Gakuin we had as many as usual, and more students who are self-supporting."

4. Rikkyo Gakuin (St. Paul's), Tokyo.

The event of the year at St. Paul's College was the formal opening of the new college plant, on the 31st of May, 1919. The site covers fifteen acres, and is located at Ikebukuro, a suburb of Tokyo. The buildings already completed are the Academic building, Chapel, Administration and Library building, Gymnasium, two dormitories and a dining hall. The material is reënforced

concrete and brick, and the style is collegiate gothic.

The Middle School department is still in Tsukiji.

While I have no official information in regard to the future plans of the school, it is pretty generally understood that it will seek recognition as a two-

or three-department university, under the new university regulations.

5. Doshisha, Kyoto.

After serving the school as President for a number of years, Dr. T. Harada resigned last year, and Rev. D. Ebina has been elected in his stead. Mr. Ebina is one of the most distinguished preachers in Japan, and brings to his new position excellent ability and long experience.

The school has applied for recognition as a university, with Literary and Law departments, under the new regulations. So far as known to the writer, this is the first of the Christian schools

to take this step.

6. Kwansei Gakuin, Koke.

On account of age and ill health, President J. C. C. Newton has resigned, but his successor will not be elected until April (1920).

During the year, a number of gifts have been received from Japanese friends, one of ¥10,000 and others not so large.

A patron of the College department gave ¥1,000 for the Library, as an expression of gratitude for what the School had done for his son.

On the 28th of February, 1917, the Middle School building was destroyed by fire, and the department had to occupy temporary quarters for more than two years. In April, 1919, the new Middle School building, of reinforced concrete and brick, was opened for use. In the fall of 1919, a new dormitory, for the same department, was completed.

Educational Policy Defined

The Board of Directors has defined the educational policy of the school, and submitted it to the home authorities for approval. The Board recommended as follows:

1. That we adopt as our objective at Kwansei Gakuin at this time, in addition to the Theological Department and Middle School.

(a) A three years' Semmon Commercial Course.

(b) A Preparatory Department-Yoka-of the University.

(c) A University with Literary and Commercial Departments.

2. That the Preparatory Department-Yoka-be opened in 1922.

3. That we ask our Home Boards to provide, at the rate of ¥100,000 a year for six years, the ¥600,000 required as a deposit with the government.

4. That in order to place the institution on a sound financial basis, we ask our Boards to soon as possible an Endowment Fund of One Million Dollars, Gold, including the \$300,000 (¥600,000) deposited with the government, which seems, it is estimated, would yield annually ¥100,000 towards the maintenance of the institution.

5. That in case of the establishment of the proposed Union Christian University, we hold ourselves in readiness to co-operate with that institution through affiliation or in other ways, as may be possible.

6. That we express the hope that the two Home Boards may see their way to co-operate with other Boards in the establishment of the said Union Christian University by contributing \$5,000 each for five years as recommended by the two Missions."

In addition to the above, special mention should be made of certain Middle Schools.

(1) Shisei Gakko, a school for Chinese boys in Yokohama, has moved into new buildings, on a fine site.

(2) Kwanto Gakuin, a new school in Yokohama established by the Northern Baptists, has a fine site in

the heart of the city, took in its first class in April, 1919, and is being vigorously developed.

(3) Seinan Gakuin, Fukuoka, was established four years ago by the Southern Baptists. It is being pushed with energy and is succeeding well.

(4) Kyushu Gakuin, Kumamoto, was established by the Lutherans in 1911, and is making a fine showing. Both Seinan and Kyushu have extensive building programs for 1920.

(5) Chinzei Gakuin and Tozan Gakuin, in Nagasaki, have both lost their Presidents during the year, the first by the election of Dr. K. Usaki as Bishop of the Japan Methodist Church, and the second by the sudden and lamented death of Mr. Anthony Walvoord in the prime of life.

Some Future Plans

Plans are now on foot looking to the establishment of Middle Schools in Sapporo and Hirosaki and a College in Kyushu, but they are not far enough advanced for any definite announcement to be made.

All the schools mentioned so far, except Shisei Gakko, are related to American Missions, whose policy, as a rule, has been to develop their educational and evangelistic work side by side. The Baptists and the Lutherans failed to do this at first, paid a heavy penalty, repented of their mistake, and are now doing their best to make up for lost time.

THEOLOGICAL SCHOOLS

The outstanding fact in regard to theological schools is shortage of students. In this respect the situation is not unlike that following on the Japan-China war twenty-five years ago, when for several years there was a great dearth of theological students.

Among the more important events of the year are the shortening of the requirements for entrance into the regular theological courses of Aoyama Gakuin and the Episcopal Theological School in Tokyo, from four years of college work to two, and the failure, so far, of the

negotiations between the Northern and Southern Presbyterians in Osaka and Kobe looking to the union of their theological schools in those cities. The Northern Baptists have strengthened their theological seminary in Tokyo, and put it on a sounder basis. This school is now officially known as Tokyo Gakuin.

THE UNION CHRISTIAN UNIVERSITY

This much needed institution is still on paper only. The Executive of the Promoting Committee has staked all for the present on the Inter-Church World Movement, and has publicly announced, that if this fails the union movement will be given up. Estimates for this purpose amounting to \$1,682,000 have gone in to the Inter-Church Movement, and here the matter rests for the present. Let us hope, however, that, even though the necessary funds should not be realized in this way, some other way may be found to secure them. "What ought to be done can be done."

SCHOOLS FOR YOUNG WOMEN AND GIRLS

Of the fifty-six Christian girls' schools in Japan, twenty-one are in Tokyo or Yokohama, nine in Kyoto, Osaka or Kobe, and the other twenty-six are widely distributed over the country.

The heart of most of them is a High School (Koto Jo Gakko), but most of them have other departments, such as music, art, sewing, domestic science, or commerce. The last is a recent addition to some, and is a sign of the demand for vocational training in girls' schools. Many Japanese young women do not want to be compelled to marry before they are twenty, and they want some way to make their own living. They are also realizing their opportunity and responsibility for social service, and feel the need of better educational equipment for it. These things are a challenge to the Christian educators, which they will do well to consider.

In the schools for girls, as in those for boys, the

past year has been characterized by abundance of students, and financial difficulties for the school authorities, on account of high cost of living.

Special mention will be made of five of these schools. From these, the reader may judge whether the Mission Boards and the Missions are alive to the importance of this work.

1. Woman's Christian College, Tokyo—a Union Institution. We have the following report from the Executive Secretary, who is now in America, looking after the interests of this important enterprise with the Inter-Church World Movement:

“The enrollment for the second year
Attendance of the school's history was 153. In addition to this there were 174 others enrolled for the Special Lectures given once a week, so that the grand total of those coming under the influence of the institution was 277. The present plant is full to its capacity, and for next year we are erecting six new temporary class rooms, and we plan to take in about 75 new students.

“Land for a permanent plant has
Permanent Site just been bought in a suburb west of the city, on the fast car line. The size of the lot is 27,000 *tsubo*, and there are about 12,000 *tsubo* more adjoining, on which we have an option and may purchase soon. It is expected that work on the permanent buildings will be begun during the coming year, and that some of these will be ready by April, 1921.

“The program for the next five
Five Years' Program years sent in to the Inter-Church Movement calls for a sum of about \$650,000 plus \$350,000 for endowment. A Supporters' Organization is being formed in Japan, and we expect substantial help from this.

“The life of the College is excep-
College Life tionally free from the red tape and mechanical atmosphere that one finds in so many Japanese schools. The religious atmosphere is

not only wholesome but vigorous. We have more reason than ever to look to this College to send forth into Japanese life a succession of young women who will live up to the motto of the institution—Sacrifice Service."

2. Kobe College, Kobe.

The school has been reorganized into departments each with its own dean, instead of having a head-teacher for the whole school, and the change is making for efficiency.

The College Department, with its new name of Dai-gaku-bu—University department, has double as many students as ever before.

The school is now facing the question of educational policy and site. Shall the College course be lengthened and recognition sought as a real university, or shall it remain as it is? And shall the present beautiful, but cramped, site be retained, or shall it be sold, and a larger one bought elsewhere? These questions will probably be answered in the near future.

3. Hiroshima Girls' School, Hiroshima.

This school, also, is being reorganized into departments, with departmental heads, and from now on, the general management will be in the hands of a Board of Directors, composed of Missionaries and Japanese.

Miss N. B. Gaines, the efficient President from the founding of the School until now (1887-1920), has resigned, and Rev. S. A. Stewart has been elected President in her stead. Miss Gaines will probably devote herself largely to the cultivation of the alumnae.

A Higher Department, going two or three years beyond the High School, will be added to meet the demand for greater educational efficiency, and the Normal Department for the training of kindergarten teachers will probably be transferred to Osaka, and made a part of a comprehensive Training School for Women Workers, now being projected by the Southern Methodists.

4. Fukuoka Jo Gakko, Fukuoka. (Formerly Eiwa Jo Gakko).

This school is entering upon a new era of prosperity.

Four years ago, the enrollment was only 46; now it is 111. A new site of nine and a half acres has been bought, and a main building, dormitory and gymnasium have been erected. A domestic science building (the gift of the alumnae), a chapel, a home for teachers and two more dormitories are to be added. The plant will be new throughout, and will cost about ¥300,000.

A Business course has been added, social conditions are being studied, the girls try to live up to their self-imposed rules regulating dress and general behavior, and during the year, every girl has decided to be a Christian. As the only Christian school for girls in Northern Kyushū, they are doing their best to live up to their privileges.

5. The Yamanashi Eiwa Jo Gakko, Kofu.

This school under the Woman's Board of the Methodist Church, Canada, celebrated its Thirtieth Anniversary on the 27th of March, 1919. The following paragraph shows what one of these girls' schools may mean to Christian work in a city and province:

"It began with seven students and has graduated some 294 students with an average attendance of nearly 150. A second centre in the city of Kofu has been formed, with a flourishing Sewing School and Kindergarten, while evangelistic work among women is carried on throughout the length and breadth of the province, with meetings held in six factories in Kofu alone, as well as several in the country. To-day a network of Christian families covers the province, and generally the School has helped to strengthen the work of the Church."

BIBLE WOMAN'S TRAINING SCHOOLS

In these schools, as in theological schools for men, there is a falling off in the attendance, although the schools themselves are kept up to standard, and some of them have been improved. There are many things to draw the women in other directions, and there seems to be a growing feeling that the Bible Woman will

have to be better paid and better treated, or the supply of students will be smaller still.

There is also a feeling that there is need for a school to train women for different kinds of Christian work. The Southern Methodists are studying this question carefully, and are projecting such a comprehensive school for women workers, to be located in or near the city of Osaka. They hope to make it a union enterprise, but will probably not hesitate to undertake it single-handed, if necessary.

SCHOOLS FOR FOREIGN CHILDREN

Lack of space forbids more than very brief mention of these two important schools.

1. *The Tokyo Foreign School* was established in 1902, but is still without a permanent home. A serious effort is now being made to provide a suitable home for it and put the whole enterprise on a solid and permanent basis. Of the 100 pupils enrolled during the year, 56% are children of missionaries. The school is doing good work, and is making itself indispensable to its patrons.

2. *The Canadian Academy in Kobe* was established in 1913, has a permanent home on a fine site, and has an excellent principal and a full staff of qualified, experienced teachers, who give their whole time to the school.

There has been an average attendance of 90 pupils during the year, over 75% of whom are children of missionaries. The children come from Japan, China and Formosa. There have been from 35 to 40 in the dormitories, all but three of whom are children of missionaries. All grades of public school and high school are provided for. Four of the graduates will enter Toronto University this fall. More land for play grounds, and better dormitory accommodations are pressing needs.

Many missions are interested in these schools, and they are partly supported by contributions from a number of Boards. Estimates have gone in to the

Inter-Church World Movement for each of them, which should be granted it possible.

THE LANGUAGE SCHOOL

This school for the study of the Japanese language is being patronized by more and more missions. This year, it has had an average attendance of about 50—a new record, with more than 30 taking the second or third year course by correspondence.

It is rejoicing now in a capable and permanent Director, Rev. J. C. Holmes, who, at the request of the management, has been set apart for this work by the American Board, and from now on will give to it his whole time.

CONCLUSION

As we look back over the year's work in the Christian schools, it is with a feeling of gratification, if not of satisfaction. The Christian educators, their Missions and their Boards are increasingly aware that they are facing a new era in educational work in Japan, and are girding themselves to meet it with courage. *They Have the Forward Look.* Some new schools have been established, many existing ones have been strengthened, educational policies have been defined, and the outlook has been enlarged. There is no disposition to hesitate or balk at the numerous difficulties in the way. There is a settled conviction, that in Japan, at least, the educational work is indispensable, and must be carried on in a large and generous way. The challenge of the Japanese Government is being met in a worthy way, save in one respect only—the Union Christian University is not yet assured. There must be no hold up in other great plans, but we must never stop until this one is realized.

CHAPTER IX

THE NEWSPAPER AS A HELP TO JAPANESE LANGUAGE STUDY

BY H. W. MYERS

Is there a foreigner in all Japan who can be said to have really mastered the Japanese language? Most of us are compelled to be satisfied with enough of it to get along, leaving all about us unexplored wildernesses of coolie colloquial and elegant Chinese. The magnitude of the task is such that we are apt to be appalled, and stop far short of the point to which every student might attain by persistent application.

One of the best helps to the ambitious student is the daily newspaper. To read a thoughtful editorial, in a Japanese newspaper is not an easy task, even for one who has lived for years in the country and can speak fluently. To the average missionary, an editorial in modern Greek would be easy in comparison. Both the style and the language are so different from ordinary simple colloquial, that to learn means almost the acquisition of a new language. It will require no small amount of time and persistence to attain the point where one can read an average editorial without constant reference to the dictionary. But the very fact that thousands of ordinary working people can, and do, read these papers, is proof that we can, too, if we make the necessary effort.

I plead for a regular reading of the newspaper by missionaries, on two grounds: first, to get an insight into what the Japanese around us are thinking and talking about; and, second, to enlarge our vocabularies and enable us to say things as the people about us would say them.

We can read, in the English press, summaries of the Japanese papers, and, for busy people, these are invaluable; but, even so, we miss the local items, the local color, the items that would give spice and point to our sermons, and make our hearers sit up and take notice. Until a foreigner in America can read our newspapers, we feel that he has not begun to know America; and the same is true of foreigners living in Japan.

As a means of enlarging our vocabularies the newspapers must be used with caution, on account of the difficulty of much of the language. But there is a constant stream of new words filtering into the spoken language through the newspapers, to express the new ideas and the questions of the day. We read of these matters in English, and forget that our Japanese friends are reading and discussing these same matters in words that we may never learn, unless we read the Japanese newspapers.

We ought to be able to discuss with an intelligent neighbor, the League of Nations (Kokusai Remmei), the attitude of the American Senate (Bei-Jo-in), the various negotiations (dakyō), amendments (shūsei), reservations (horyū) ratification (hijun), and rejection (hiketsu). We ought to be able to talk about the return of Shantung to China (Santō no kampu), the Ishii-Lansing Agreement (kyōtei), Japan's special interests (tokushu kankei), the open door or the closed in China (Monkō kaiho, Monko heisa), or race discrimination (jinshu sabetsu taigū), consortium (shakkan dan), universal suffrage (futsū senkyō); and the way to learn such words is by reading the newspapers.

Take some editorial on economics, and it may discuss price control (bukka chōsetu), the expansion of currency (tsūka bōchō), cornering the market, or hoarding (kai-shime, uri-oshimi), the rise in cost of living (bukka tōki), the restraint of profiteers (futō ritokusha no seisai), and, if we want to talk on such subjects, we must know these words. Take such words as the censor (bunshō-ka), the public procurator (kenji), the police bureau (keihō-kyoku), bureaucratic government (kanryō), demo-

crazy (minshu-shugi), and hundreds of others. Fifteen minutes a day, spent in the study of a newspaper, with, or without, a teacher, will go far toward helping us to a practical "mastery" of this Japanese language.

JAPAN

PART IV LITERATURE

1871

1871
1871

CHAPTER X

THE CHRISTIAN LITERATURE SOCIETY

BY H. V. S. PEEKE

The request for a statement of the work of this society for the use of The Christian Movement comes too early to secure the best results. The annual meeting has not yet been held, and the plans for the coming year have not been formulated. However, 1919 is behind us and its record has in it much for instruction and encouragement.

Toward the close of the year Dr. S. H. Wainright, who has been the life of the Society for several years, returned to the United States on furlough. During his absence, which is expected to last till October 1st, 1920, the Mission of the Reformed Church in America have loaned the services of Dr. H. V. S. Peeke. Miss A. C. Bosanquet, who has been in charge of work for Women and Children, also left on furlough. Her Japanese assistants have loyally carried on her work till the end of the year, and the assistance of Miss E. A. Preston and Miss H. W. Allen, both of the Canadian Methodist Mission, has been obtained for the editorship of the *Ai no Hikari* and the *Shokoshi*. The break in continuity of the services of Dr. Wainright and Miss Bosanquet, is bound to make itself felt, especially in the matter of new publications. The Japanese staff has experienced some change, two of our young women having been married, and the Rev. M. Miyake having removed to Chigasaki, but it is equal still to the tasks imposed upon it.

The most striking new undertaking of the year has been the launching of the *Ai no Hikari*, a four page paper published in the interest of women and girls of limited education. It has met with a generous welcome, and 8,500 copies are sent out each month. It has undoubtedly come to stay, and we are sure that the women evangelistic workers could well use twice the number printed at present.

The *Shokoshi* has been sent out to the number of 1,500 copies. The Christmas edition is one of the features of this magazine. In 1918 4,000 copies of the December edition were published and sold, largely for Christmas presents. This year 6,000 copies were printed, and, to our great satisfaction, the entire edition was absorbed.

The *Myojo* has gone out to *Chugakko* students and *Shogakko* teachers each month, never less than 67,000 copies. The average man can scarcely realize what a tremendous amount of reading matter this is, and what an impact it must make upon the thinking youth of the nation. It is one of the most important undertakings of the society. It has been financed with increasing difficulty by The Students' Literature Supply Association of Kyoto, at an expense of about *Yen* 500 per month. At its annual meeting the Society must settle the question whether the Christian Literature Society can take up this burden, or whether this work that has been built up at such great sacrifice, must be allowed to topple to a fall.

The new upblications of the year
Books and Tracts have been The Life of Mary Slessor (285 pp.), The Miracles of Jesus, by E. O. Davies (251 pp.), The Birth of Christ in Song (35 pp.), by Mrs. E. C. Hennigar, An Introduction to the Life of Christ (342 pp.), by Dr. W. B. Hill, of Vassar, The Pearl Maiden (342 pp.), by Sir H. Rider Haggard, Girls' Book of Prayers (105 pp.), by Margaret Slattery, Christmas Exercies (13 pp.), by Mrs. A. W. Stanford, Eternal Life (63 pp.), by Carl Hiltie, and

Deeds of Love (13 pp.), by Miss J. M. Holland.

The following books have proved so popular as to demand re-print,—The Story of Joseph, by J. R. Miller, Polyanna, by Eleanor Porter, The Meaning of Prayer, by H. E. F. Fosdick, and The Life of Adoniram Judson.

Evangelistic booklets, or tracts, printed are as follows:—What the Christian Believes (37 pp.), What is the Sunday School (17 pp.), An Account of Three Conversions (26 pp.), Why Germany Failed (17 pp.), Baron Morimura (21 pp.), and The Way of Faith (39 pp.).

Re-prints were Evangelism and Prayer, What is the Sunday School, and Baron Morimura.

The out-put of the Society is very considerable when the number of pages published is looked at in tabulated form. *Myojo*, 3,000,000 pages. *Shokoshi*, 658,000 pages. *Ai-no-Hikari*, 370,000 pages. New Books, 2,259,000 pages. Books reprinted, 1,658,000 New Tracts 2,483,000 Tracts Reprinted 150,000 pages. The total is 10,578,000, surely an amount sufficient to vindicate the wisdom of the founders of the Society.

The business of the Literature Society could not be called successful unless the books and tracts and papers published were making their way out among the people of the land. The monthly publications are published only as ordered. None of these are left on our shelves. An important question is, Are our books and tracts selling? Our publications are marketed in two ways. We sell direct from the office, almost entirely by mail, and our books are handled by such stores as the Kyobunkwan, the Keiseisha and the Kobe Fukuinsha Shoten.

During the last year our total sales were Yen 17,339.55, of which Yen 6,599.58 represents the sales from depositories, and Yen 10,739.98, the sales from the office. There has been steady growth of sales during recent years. Office sales for 1917 were 7,338.73, for 1918 they were 8,727.04, and for 1919, as stated above, 10,739.98.

It is quite true that there are some books that remain

on our shelves from month to month, apparently immovable, or if they diminish, it is by mere dribblets. On the other hand, there are some books, of which we publish thousands. Up to the present, we have published of Polyanna, 8,000 copies, The Meaning of Prayer, 7,000 copies, The Story of Joseph, 7,000 copies, Come Ye Apart, 2,000 copies, The Manhood of the Master, 7,000 copies, and The Life of Judson, 1,500 copies. Of some tracts we have published thousands upon thousands.

The society looks forward to publishing standard religious and theological books, such as are needed by ministers, students and mature Christians. It must also publish books like those of Fosdick and J. R. Miller, specially useful as aids to devotion. In addition it seeks to publish books of a general kind, such as Polyanna, The Pearl Maiden, etc., which, while perhaps not distinctively Christian treatises, have yet a useful part in building up a groundwork of interest, upon which faith can be erected.

The work is somewhat handicapped by the absence of Dr. Wainright and Miss Bosanquet, but it is not proposed to let it retrograde. On the return of these workers, especially if adequate financial backing is received, a great advance may be anticipated.

CHAPTER XI

OTHER CHRISTIAN LITERATURE AGENCIES

BY E. T. IGLEHART

The production of Christian Literature is by no means confined to the so-called Christian publishing houses. Foreign books of every description are being translated and published in large numbers, and these naturally include many Christian books. Many Christian scholars in Japan prefer to have their books published by the larger secular houses, as their facilities for reaching a wider public are greater. No effort is hereby made to cover that interesting field, but merely to outline the work of some of the larger Christian agencies.

The house that is putting out the best and largest amount of original Japanese Christian literature is the Keiseisha of Tokyo. It handles only Japanese books, is owned and controlled by Japanese, and is producing a wholesome and varied literature for the Church in Japan. Its publications for the year present a wide variety of titles, inevitably tending more and more toward the social aspects of the Gospel. *Spiritual Movements and Social Movements* (*Seisbin Undo to Shakwai Undo*), by Kagawa, *Social Movements and Democratic Thought* (*Shakwai Undo to Minshu Shiso*), by S. Imai, *Wilson and Democracy*, by Hoshi, *Mysteries of the Biological World* (*Seibutsukai no Shimpi*), by M. Matsumura. *The Psychology of Childhood* (*Kodomo no Shinri*), by Tamura, *Against the Second Coming** (*Kirisuto Sairin Setsu wo Haisu*), by T. Tokunaga, *The Hope of the Second Coming of Christ* (*Kirisuto Sairin no Kibo*), by K. Kuro-

gami, the works of Uchimura edited by Kurogami, translations of books by Lyman Abbott, John G. Paton, and Stephen Girard reflect the demand of the present Christian constituency.

Kyobunkwan This house, owned and controlled by the M. E. Mission, in coöperation with the Japan Methodist Church, is hardly a denominational concern, as it has become the publishing and circulating agency for much inter-Mission literature, such as THE CHRISTIAN MOVEMENT, The Japan Evangelist, all the new Graded Sunday School Literature of the National Association, and in coöperation, with the Keiseisha, of all the large editions of the Union Japanese Hymnal. Since the successful launching of the Christian Literature Society, the policy of the Kyo Bun Kwan has been rather to push the sale of their publications than to publish largely for itself, though it is constantly getting out new editions of its more successful publications. Of course it does a large business in Christian literature in English, which is widely read by the Christian constituency.

Japan Book and Tract Society This society also has been reprinting its older literature, which is in steady demand, rather than putting out new books and tracts. Mr. Braithwaite, the Secretary, has been in England for most of the year, and the work has been carried on by Mr. J. Cuthbertson. Large editions of such tracts as The Secret of a Happy Life, The Two Hearts, and Can I be Good and How, have been printed. Altogether, during the year, 145,000 copies of books and tracts were put out, and sales amounting to more than Yen 24,000 were recorded.

Church Publication Society This is mainly a denominational agency, providing Christian literature in the interest of the Anglican Churches (Seikokwai). During Dr. Correll's absence, Rev. J. Chappell is in charge. During the year a number of books and booklets have been published. *Old Testament Theology* (Kyuyaku Seisho Shingaku),

by the late Dr. Imai, and the *Commentary on Hosea*, by Ochiai, should have a circulation wider than the denomination. The S. P. C. K. *Commentary on John's Gospel*, *The Gospel of the Hereafter* (*Raisei no Fikuin*), by Paterson Smith, *Mary More, God and the World*, are other books which have appeared in translation. A number of booklets, such as *Theodore Roosevelt Parish-ioner*, *Holy Communion*, *To Mourners*, and *Principles of Worship*, have also been published.

The publication department of the
The Japanese Y. M. C. A. Press Y. M. C. A. was reorganized in April, and is now undertaking on a large scale the circulation of the American Association Press books that have become so popular within recent years-books by Fosdick, Bosworth, Rauschenbusch, Adam, Glover and others. Since the plan was undertaken the sale of English books has increased five fold. They are being widely read by English speaking Japanese young men. Some of these books have already been translated into Japanese, and have proven effective in that form. Those by Rauschenbusch and Fosdick have had a large sale, and this form of publication is to be pushed hard in the future.

This agency continues to produce in
The Salvation Army large editions the work of Yamamuro, whose spoken and written works, in the language of the people have such strange power to grip and win.

His Common People's Gospel sold out ten editions during the year. A new publication, also by him, *A Good Soldier of Jesus Christ*, was already in its second edition. *Peculiar People* was meeting the same success, and a booklet, *How to Increase Faith*, was selling by the thousands. Altogether, more than 25,000 copies of books, and 300,000 of tracts were sold.

CHAPTER XII

BIBLE SOCIETIES

I.—AMERICAN

BY K. E. AURELL, ACTING SECRETARY

During the year a matter of unusual interest has been the removal of headquarters from Yokohama to Tokyo. From some points of view it is regrettable that the Bible House is no more in Yokohama, where it has been a landmark so many years. Not only residents of Yokohama, but many who occasionally go there on business, and traveling folk to the great Orient, who touch at the port, from time to time, will miss it.

But the fine situation in Tokyo possesses great advantages. It is central and accessible. Tokyo pastors and Christian leaders, generally, express great appreciation of the fact that the Bible House has been so prominently located, feeling that it adds to the impressiveness of Christianity in the minds of the people of their great city.

We live in an auspicious era of the Bible cause in Japan. Despite national convulsions and disturbing influences arising from various causes, there is no hindrance to the operations of the Bible Society, or check upon the spread of God's Book. There are only two causes for regret: we have had difficulty in securing suitable men as colporters, and, owing to labor troubles, printers and binders have been unable to keep us adequately supplied with the editions of the Bible required.

The increased demand for Scriptures, from all parts of our field, especially Tokyo, is very gratifying. During the last two months of the year, hardly a copy arriving

from the printer ever reached shelves of the Bible House, but all were handed directly to waiting customers, or immediately packed for transportation to distant patrons.

True lovers of the Bible are fast increasing in number. What friend of this Book, who has traveled some on the cars in Tokyo, has not seen, with a thankful heart, the Sacred Book in the hands of men and women representing the different classes of the commonwealth, being thoughtfully perused.

Our circulation for 1919 amounts to a total of 102,131 copies, consisting of 6,806 Bibles, 44,510 New Testaments, 50,815 Portions. While these figures show some advance over the preceding year, for which we thank God, it grieves us that we could not increase them considerably more for the above mentioned reasons.

To record the many cases where definite blessing has been received, in the course of the year, through the spreading and reading of God's Word, space does not permit, which I think is unfortunate. Praise God for his Word, which liveth and abideth.

II.—BRITISH AND FOREIGN NATIONAL OF SCOTLAND

BY F. PARROTT, AGENT

The outstanding feature of this report must be that of gratitude to God for the continued privilege of passing on to others the light of the truth, as we, in our turn, received it. It is also cause for thanksgiving that no hindrances were encountered by our colporters, and that many new opportunities for service were given.

The extraordinary increase in the cost of production has compelled us reluctantly to advance the price of most of our books. The total number of Bibles, Testaments

and Portions circulated during 1919 was 213,805, as compared with 210,490 in 1918, and 301,990 in 1917. Of this number, 166,551 were sold by colporters, 45,189 were sold at the depot, and 2065 were sent as free grants. It is interesting to note that while 79% of the sales made during the year were through the colporters, their sales of Bibles and Testaments were 13,049, as compared with 26,703 Bibles and Testaments sold at the Depot. The sales by colporters of the British Bible Societies subsequent to the establishment of the Bible House in Koke, in 1904, are 214,498 Bibles, 310,686 Testaments, 2,334,747 portions, a total of 2,895,931 copies. It is gratifying to realize that colportage, in an ever increasing degree, leads the van in our circulation. Thirty three men have worked as colporters during the year, and of this number, eight have continued throughout the twelve months. Of these men, Mr. Hattori, who has been working in southwestern Kyushu, has a record of 15,056 copies sold.

At the Bible House faithful service
Office Work has been rendered by our staff in keeping accounts, corresponding with the colporters, proof-reading, and many other branches of more or less monotonous work. The typing of the Romanized text of the Revised New Testament and the proof-reading of the New Testament in raised type for the blind. have been steadily persevered in.

Mr. Lawrence has been making tours
Mr. A. Lawrence's Work throughout the island of Kyushu, in company with the colporters, visiting numerous factories, mines and schools.

To many of these places access could only be gained by special permission of the authorities in charge. In only one instance was permission to sell in a school, refused. In one school the Principal gave them a cordial welcome, and recommended the boys to buy books that were so cheap and so good. As a result of this advice, 253 copies were sold among the 300 boys of the school. During November and December work was carried on among the miners in the coal-mining district.

of Kyushu. Special permission had to be obtained from the manager of each colliery, and, in some cases, Mr. Lawrence was warned that he and his men would be liable to suffer violence from the rough miners. The sales, however, were quite satisfactory, and generally averaged 300 copies per day. At the largest colliery visited, the sales amounted to 3,000 Gospels and nearly 100 New Testaments.

With The
Colporters

In selling their books, from house to house, the men often meet with rebuffs, and they have frequent opportunities to win over bitter opponents. Mr. Nakamura writes of trying to sell a Testament to a strict Buddhist, who said he was a member of the Nichiren Sect, was well satisfied with his own religion, and had no need of Christian books. Mr. Nakamura said, "I do not know what the teaching of the Nichiren sect is, but there is one thing I do know: our Bible tells us that "Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved." The man bought a New Testament and the colporter left him reading it.

Mr. Sawada writes of going into a barber shop where four or five men were sitting. One of them said, "I want to kill Yaso (Jesus) every time I hear his name; but I cannot, because he has been dead two thousand years." Mr. Sawada said, "I am one of his disciples; don't you want to kill me?" "What good would that do?" replied the man, "It seems that this teaching cannot be put down." Mr. Sawada then explained to them how the teaching of Christ affects men, and each one of them bought a Testament.

Mr. Idei writes of trying to sell a Testament to a proud, wealthy man of about forty, who, at first, refused to buy. Mr. Idei read to him the passage, "What shall it profit a man if he gain the whole world and lose his own soul?" The man was silent for a moment, and then without a word handed over the price of the Testament. This man has since been baptized, and is a faithful member of the church in his native town.

These evidences of the light that is breaking in this Far Eastern Empire, are an encouragement to us to persevere. We have no sufficiency for the need. God alone supplies this, and praise be to His name, He is supplying it, and desires through humble instruments to do more abundantly than we can ask or think.

CHAPTER XIII

STUDENTS' CHRISTIAN LITERATURE SUPPLY SOCIETY OF KYOTO

ANONYMOUS BY REQUEST

Origin One day in March 1912, a government school teacher was going home from school, in Kyoto, when one of his pupils came up to him and said:—"Sensei! please teach me about the God; please help me to be a Christian."

The teacher was not a missionary; but the appeal went home. The boy's tale was soon told. He was the son of a small farmer living in a village about six miles from school, over the hills, to the east of the town. He walked to and from school six days a week, and worked on his father's farm on the seventh. No missionary had ever been to his village, and no one there knew anything about God. He himself had never heard of Christ, until he came to the Chūgakkō. He could not come to church, or a Bible class, on Sundays, as his father needed him at home.

The Need To turn a deaf ear to such a cry for help was, of course, out of the question. It was a pitiful example of an awakening soul becoming conscious of its ignorance, and appealing for help. There are thousands like it in Japan to-day. Not long ago, the Rev. H. Topping, of Morioka, said:—"In Ibaraki Ken alone there are 2,073 villages, of over a thousand inhabitants. Of these *less than one hundred* are visited by any missionary, even once a year!"

What an appalling spiritual famine and loss of life this must mean.

A meeting was held at the Bishop's house, Kyōto, on the 2nd, of April, following, to consider this matter, and to devise some way of meeting the needs of such cases as that of the boy given above. The meeting was entirely without denominational lines, and was composed of Rt. Rev. H. St. Geo. Tucker, of the American Episcopal Church (Chairman); Dr. S. L. Gulick, of Doshisha, A. B. C. F. M.; Rev. W. A. Davis, M. E. S.; Messrs. G. M. Fisher and G. S. Phelps, Y. M. C. A.; and G. E. Horn (Sec). A very short time sufficed to convince the meeting that there was a grand opportunity before them, of reaching students, both boys and girls, throughout the country, and of utilising the schools for this purpose. The desirability of such a work was self-evident: the possibility of it remained to be demonstrated.

The meeting resolved to test the case and to constitute themselves into a society, whose object should be:—"To supply gratis to every school in the country above primary grade, willing to receive it, a few copies, each month, of a Christian paper, which should give its readers a clear, simple, uncolored outline of the contents of the Bible as a whole, and of the life and teachings of Jesus Christ, in particular."

"Charity begins at home;" so, of course, Kyoto was selected as the first place to be experimented on. A circular letter was drafted and sent to every eligible school in the town—public or private, Buddhist or otherwise—containing a simple statement of the Society's purpose, a few words as to the value of their paper from an educational, ethical, and religious point of view, and an offer to send to the principal a few copies a month, quite free of charge, on condition that he would see that they were duly passed on to such students as might care to read them. Sample copies were enclosed with the letter.

The result was not particularly encouraging. Only about ten or twelve per cent replied at all; and these, with

very few exceptions, politely declined the offer, on the ground "That nothing but the text books were allowed in their schools."

Now the text books were carefully prepared and closely scrutinised works, which had to be authorised by the education department, and the greatest care has been ordered, to allow no thought to be inculcated in them that might conceivably clash with the "national religion," as it is called—the worship of the Emperor. Any principal or other teacher who came under suspicion of harboring thoughts even constructively at variance with the orthodox faith, got very short shrift indeed. So it behoved them to run no chances.

But even iron-clad school regulations cannot altogether stifle thought; and in many cases the principals' opposition to the Society's proposal was more apparent than real, as was soon found to be the case. The leaven of the great outer world was unquestionably at work, and in spite of all precautions taken to guard against it, a desire to know something of the mind-activities of other countries, especially in ethical and religious realms of thought, was spreading in the schools, and preparing the minds of both teachers and scholars to welcome, or, at least, to read, the very "dangerous thoughts" they were so strongly urged to watch against. The frequent mention of Christianity in the press and on the public platform, too, was bringing home to the minds of many a sense of spiritual void and emptiness, and the manifest incapacity of the national creeds to meet the soul-famine so widely existing throughout the country.

This condition had been more or less obscured; but the Society, having resolved to see what could be done by personal interviews with the school principals, soon found that the "nothing-but-the-text-books" cry was merely a "pro forma" and precautionary one in the majority of cases. Of course, there were some con-

scientious objectors, whose opposition deserves every respect. A still larger number, like Gallio, "cared for none of these things," and were quite willing to let the papers be distributed in their schools, so long as they were not asked to compromise themselves, in any way, with the work; while a considerable number openly welcomed the papers, as the solution of the very difficult problem which they had been officially ordered to solve—to develop and maintain a high spiritual life among the scholars, with "nothing but the text books" to feed it on.

Another most powerful factor in favor of the work was, and still is, the really earnest and outspoken desire of some members of the Education Department "to infuse the national education with high, ethical ideas." Instructions have, from time to time, been given to this effect, and suggestions made (notably at the Osaka Teachers' Conference) that students should be encouraged to study "the highest ethical works" of other countries. Of course, it is well known that "the highest ethical work" of the West is the Bible; but such a name may not yet be used, at least, officially. Probably the time is not far off when this ban, too, may be removed.

The Society has now been working steadily for over seven years, and the progress of its work may best be realised by digesting the following facts:—

The total number of eligible schools in the whole country, as given in the latest list to hand, is 1,670. The number receiving the Myōjo each month, is 1,430. Nearly 100 of the balance are in Chosen, Taiwan, the Luchus, and other remote places, and cannot well be personally visited. The remaining 140, or so, are chiefly Buddhist schools, which have had the papers, but do not wish to continue them; and some lower-grade girls' industrial schools, or village sewing schools, where the students are quite unable to read the paper. So, the

work for the schools above primary grade, may be considered as nearly completed, and only needs to be kept going. On the whole, it is a greater success than the Committee, at first, expected, or even dared to hope for.

Encouraged by this success, the Committee have now determined to push on, and see whether an entrance cannot be gained into the primary schools. There are 25,000 of these, and many of them are in such out-of-the-way places that they will probably never be reached except by mail. The papers, too, could only be read by the teachers; so the Committee limit their offer to five copies per month per school—about one copy to every four or five teachers. The new work was thought to be a far more difficult problem than that of the higher schools, entirely apart from its magnitude. "The teachers, as a rule, are less well educated than their colleagues of the upper schools; their work is more elementary, and their regulations are more stringent; their minds are narrower and their prejudices stronger; and, on the whole, they are less open to receive any "advanced" thoughts whatsoever." This sounds reasonable, and is undoubtedly true in many cases. But, although it is too early to speak with much certainty on the point, the results so far obtained, bid fair to come as another and most gratifying surprise.

The schools have already been canvassed in Kyoto fu, Shiga ken, Nagano ken, Osaka fu, and a few in other places; and, *up to the present, not one single school has refused to accept the paper.* Over 850 are already on the list. What is still more remarkable, is, that, when the schools are visited, very much kindness and gratitude are shown to the visitor, and a hearty welcome is given to both him and the papers. "Please teach us about your God, and we will teach our little children." "We will gladly read your papers, and we will tell our pupils what you say." "Will you please stay and give an address to all our teachers?" "Will you give my top class a lesson on this subject? They will be so

glad to hear what you say"—these are some of the welcomes already received from these "narrow-minded" principals. Truly, their minds are narrow, indeed, in many, many cases, but it is from want of light, not from enmity to it. How can they love what they have never heard? But when they do hear it, many of them exclaim, "That is very beautiful!" One elderly man, in Osaka fu, begged to be taught to pray there and then. In fact, the primary schools, so far visited, seem readier to receive, and more conscious of their need of the help, offered to them, than the higher schools were at first.

The greatest difficulty in the way of the work in its early days, was the absence of a suitable organ, or paper. For two years the Society was dependent on the kindness of the Rev. A. W. Stanford, of Kobe, in this matter. He was publishing a little paper called the "Morning Light" for the American Board Mission, and most kindly offered the Society a large part of his paper. Not only so; he threw himself heartily into the work; personally canvassed schools in his mission field; supplied the Secretary with lists of schools to be visited elsewhere; and remitted, from time to time, most liberal financial support. He certainly ranks as one of the founders of the Society, and is one of its most zealous supporters still.

Presently, however, the needs of the Society for more space outgrew his power to supply. It was clear that an entire paper was needed—one devoted to the Society's work from beginning to end, and filled with specially prepared articles, suitable to the needs of students. So the Society appealed to the Rev. Dr. Wainright, Sec. of the Christian Literature Society of Japan, to take over the work, and get out a suitable paper. With a zeal no less than that of Mr. Stanford, he accepted the task; and the ever-growing popularity of the work is the best proof of the judgment and ability with which he has met the needs of the case. To-day his great wish is to be allowed to double the size, and improve

the quality of the paper. But for that, money is needed. When it comes, as no doubt it will, ere long, there will be another big step forward in the work; and the paper will be read more widely and more eagerly even than it is at present.

Naturally, and quite properly, the question arises: What effect is this work having? Is it worth while? Does it give value for money?

Well, no clear out answer can be given to those questions, as it is always impossible correctly to assess the value of any work of this kind, or trace, to its source, the motion of the Holy Spirit in any man's heart, or to say from whence it springs. But so many testimonies have reached the Society that the seed sown by the "Myojo" is striking root downward, and bearing fruit upward, that the Committee are convinced that a big work for the Master is being accomplished by its means. Let a few cases suffice, as space will not allow of more.

Three years ago the Committee put an advertisement in their paper, offering any graduate who wished to continue his study of Christianity, after leaving school, a six months, free, correspondence course, with a view to preparing the applicant for baptism and church membership in any church he might select. Over a thousand applications have been received and dealt with—an average of nearly one a day.

Rev. Dr. Harvey Brokaw and Rev. Albertus Pieters have been successively in charge of this work. The latter gentleman recently wrote to the Society: "This work has been a revelation to me." Let us hope for greater revelations yet to come.

A Tokyo Buddhist priest's son wrote; The "Myojo" was written by God's own hand for me, I think. I am determined to become a Christian."

A public school principal took the paper "on trial" for a time, but, seeing no results, resolved to give it up. Just then one of his pupils brought him some money, a kind of widow's mite, and asked him to send

it to a hospital, as "he wanted to help Christ's work." The papers are still taken in that school.

A distinctly outspoken, anti-Christian Chugakko teacher took the paper, and promised to read it and think the matter over. He writes later: "You will be glad to know that, in my school dormitory, I often sit, for hours, on the bedside of my boys and pray for them to your God."

But results are not ours. "Paul may plant and Apollos water," but the vivifying power is not with man, whether a Paul or an Apollos. Ours is but the seed time."

CHAPTER XIV

CHANGED CURRENTS OF JAPANESE THOUGHT

BY S. H. WAINRIGHT

The changes which take place in the thought of Japan reflect, in no small degree, the changes of thought in the West. Japan has become a part of the Western world, not only in her commercial and industrial organization, but also in the ideas, which form the currency of her intellectual life. The great universities conducted on modern lines, the staffs of which are largely made up of men who have studied abroad, are instrumental in giving Western ideas vogue in Japan. The missionary propaganda also exerts a wide influence in determining what ideas shall become current, as well as the scope of their currency. Literature, both periodicals and books, original writings in the Western languages and translations, as well as native productions, ranks in importance with these agencies just mentioned, as a means of determining the thought of the Japanese. The response, in Japan, to ideas gaining currency in the West, is often so prompt and so subtle, that one is deeply impressed with the intimacy of the relation established between Japan and European countries.

Almost the first outstanding influence, after the opening of Japan and the reception of Western ideas, was the influence of Rousseau and of John Stewart Mill. This was a political influence. The ideas of these writers gained a certain place through the propaganda of statesmen and political parties. These writers were exponents to the Japanese, at that time, of popular rights, and their writings were stimulating to Japanese readers on

that account. Their day was short, and their influence limited, though the adoption of the constitution and representative government, may, in part, be ascribed to this first wave of Westernism, in which a new political philosophy gained acceptance.

The next group of men to exercise marked influence upon the Japanese mind, were such as Tyndal and Huxley, Darwin and Spencer, and Haeckel and Comte. That great change in Western ideas occasioned by the spread of science, with its secular, positive, agnostic trend, and its identification with evolutionary theories, wrought changes in the mind of Japan similar to those produced in the mind of the West. Herbert Spencer, to the Japanese, at this time, was the wisest man in the world. In contrast to Buddhist 'other worldliness,' a secular spirit prevailed, and in contrast to Confucian ethical ideals, a utilitarianism came into vogue. These were widely disseminated by means of the schools, the platform and the press, which had been introduced as modern agencies.

But there came a reaction, what might be called a reaffirmation of the idealistic elements essential to the human mind. As long as men occupy themselves with earthly things, their minds are in unstable equilibrium. Such was the case during a good part of the Meiji era. We have said that it was a re-affirmation of the idealism inherent in the Japanese mind. We might add that it was a revival of the idealism which formed the content of the traditional Japanese culture. But here again, the change made its appearance in response to the West. Two notable exponents of the changing trend in European thought exercised a marked influence upon the Japanese mind. Eucken, of Germany, and Bergson, of France, became masters of thought in Japan. Their books were sold in the form of English translations, and were translated into Japanese, especially the writings of Eucken. A visit was planned by Eucken to Japan in response to an invitation from that country. He was due to arrive in Tokyo in the autumn of 1914. But the outbreak of the great European struggle, in August

of the same year, frustrated his plan and upset the world's programs all around. The war has had the effect of checking, or of giving a different direction to, the trend of thought prevailing in Japan almost as a high tide in 1914. The Japanese, at that time, were saying, "We are in need of a spiritual civilization." The material civilization of the West had been adopted and made its impression of power upon the national mind. But the Japanese were beginning to feel its inadequacy in the moral sphere. The expositions of the spiritual life by Rudolph Eucken awakened a response in Japan, because his ideas were felt to meet a need. It is astonishing how widely known the name of Rudolph Eucken became among the Japanese. His name was a symbol to them of the spiritual deficiency of modern civilization. The welcome they gave to his writings is a witness to the latent idealism in Japanese civilization handed down from the past and which had yielded to the oncoming tide of secularism, at the time of the first introduction of Westernism. It was also a witness to the wide diffusion of Christian teaching achieved previous to that time. At the time of the outbreak of the European war, Christian preaching was making very effective appeals to Japanese audiences. The Christian could point to the true source of "spiritual civilization."

But the great European struggle in which mighty nations grappled with each other for political supremacy, and for the maintenance of the principles for which the contending forces respectively stood, was the occasion of a decided change in intellectual tendencies, as well as a change in the boundaries of nations. As regards the ideas current in Japan, which reflect the situation in the West, there has been a return to the early standpoint, when Rousseau and Mill were read, that is to say, to the political point of view, a return to questions relating to popular rights and interests. However, there is one difference: the prevailing democracy has a social side, which the earlier period did not manifest. Of course, this is an aspect world-wide in scope and varied in form,

according to different nations. The economic problem did not occupy the important place that it does now. There is yet another difference. Those who were interested in the earlier period were political leaders; while now the masses are awakened. The present trend finds expression in such terms as "democracy," "reconstruction" and "emancipation." These words have become pivotal around which controversy goes on.

There is much confusion of mind, though great numbers aspire to a better condition of things. It is not likely that satisfaction will be found in the direction in which it is sought. It is not likely that any change in social organization will allay the present unrest. What Japan needs is what the world needs. In our confusion and unrest we are in need of the guidance and inspiration of spiritual ideals. The present state of Japan affords an unprecedented opportunity for Christian preaching, for the setting forth to the masses of those truths which lie deeper than economic or political theories, for the presentation of the higher good of human life in which a satisfaction can be found which earthly goods never give.

CHAPTER XV

NEWSPAPER EVANGELISM

BY D. NORMAN

In the year 1899 Rev. J. W. Doughty returned from furlough and was stationed in the city of Hiroshima. He looked about and was deeply impressed by the fact that there seemed to be few if any inquirers in any of the churches with which he was associated. He belonged to the Presbyterians North Mission and he consulted with Rev. R. K. Otani, pastor of the Nihon Kirisutokyokai in Hiroshima and they agreed that something must be done to awaken an interest in the Gospel. Mr. Doughty suggested the method used by the Unitarians in the West, namely to advertise in the newspapers offering to send literature free to any who would apply for it by mail. This was in Nov. 1899.

On Dec. 24th Rev. H. Brokaw formerly of Kanazawa arrived on the scene and he heartily approved of the plan. The three started in advertising and soon got so many applicants whose letters showed them to be in earnest that the Fukuin Geppo was started as a means of dealing with and leading these inquirers to a life of faith in Christ. Other follow up methods were developed such as the Loan Library, and tours of visiting those who asked for personal instruction or for baptism. They appealed to their Boards for funds to adequately develop and extend the work, but in vain. So though the plan has been adopted in Kyoto, Yamaguchi, Wakayama, Hokkaido and carried on continuously in Hiroshima yet neither this mission nor any other has ever yet had funds from its Board to push this method of work to the entire satisfaction of those engaged in it.

Some ten or more years later Rev. A. Pieters, an intimate friend of Rev. J. W. Doughty visited him just before furlough and showed a practical interest in the plan. He discussed it with Mr. Brokaw and others and went to America resolved to lay it definitely before the Board that he represented, that of the Reformed Church in America. He was able to convince his Board that it was worth attempting on a more extended scale and received permission to solicit special contributions from any who were interested in order to develop this method of work. After he had been working the plan for a few years in Oita, the provincial capital of the province of that name in the island, an Episcopal missionary a friend of the writer of this article visited the office which Mr. Pieters had established and carefully inspected the work. He wrote me saying that he was filled with admiration at the system that had been developed and the results that were being achieved. "Mr. Pieters is a giant and the work that he is accomplishing is something wonderful and I am thankful to see it and get some pointers from it." As that has already been written up in former issues of the "Christian Movement" we need not here repeat any report of that system. It is still going on and the Board and Mission that had faith sufficient to allow Mr. Pieters to launch out into the deep with this kind of a net are so satisfied that they are prepared to greatly increase the financial support, make it a permanent and certain quantity instead of it being dependent upon spasmodic gifts and are willing to cooperate with other missions so as to attempt to cover the island of Kyushu in something like an adequate campaign. For those who wish to read more in detail and make a study of this subject a well-written pamphlet was published last June by the Methodist Publishing House of Tokyo, full of interesting information from cover to cover. Rev. H. Kuyper is now in charge of the Oita office which is called in Japanese EISEI KAI (Eternal Life Society).

As for results, those engaged in evangelistic work seem to agree in the conclusion that no one method

will yield a larger number of inquirers when continued for a length of time. Tent meetings on a large scale during an exposition or some occasion where crowds are assembled will yield comparable results for a time but this form of effort is special and generally for a short time only. But Newspaper Evangelism is of such a nature that it can be carried on continuously and fits in with work for organized churches. The records of the Eiseikai show the names and addresses and other detailed information of 119 persons who have after careful instruction been converted and baptized and become members of the churches of five denominations, scattered over, not only the island of Kyushu but also in different parts of the main island, and even in Manchuria and Hokkaido.

Converts reached and instructed by
Results this method show to a remarkable degree a sturdy aggressive spirit of evangelism. Mr. Brokaw tells of a woman who went to a shrine five miles distant to pray for the recovery of her son who was a consumptive. This she did daily for some time. He recovered and was urged by his mother and friends to become a Buddhist priest to show proper gratitude for his recovery. In another county adjoining he built a shrine and began to pray for those afflicted with lung trouble. (In this land there are many). After a time he began to doubt the efficacy of his efforts for afflicted humanity and seeing an advertisement offering to send Christian literature free to applicants by mail he wrote, received literature, opened up correspondence, was visited and later was converted and baptized. This meant of course that he gave up his connection with Buddhism and his priesthood. He studied law and was lost sight of by those who had led him to Christ. From an island in the Inland Sea there began to come frequent requests for literature. Some one of the staff visited the island and found to Mr. Brokaw's delight his old friend the ex-priest who had recovered from his lung trouble now settled there and working as a layman for Christ, advising those with

whom he met to send to Mr. Brokaw for literature as they would receive it free. Many who are attracted to Christ through the advertisement and articles in the Press find the Light without the constant instruction of a pastor, sometimes having to read and study and learn to pray with only a very occasional visit from a Christian worker, hence possibly they develop more of a spirit of reliance on God and a more steadfast purpose to pass the Word of Life on to others.

Mr. Vories of the Omi Mission reports good results from this method. From "The Omi Mustard-Seed" we will quote a little. March, 1919. "One of the most interesting and effective works we are carrying on is Correspondence Evangelism with circulating library. We have advertisements in the local papers inviting people to send for information concerning Christianity, and making free offer of books. In response to these notices we have from ten to fifty inquiries coming in every month."

We are aware of missionaries of six missions that are doing something at this method and they all find what one says "I have now more inquirers than I can direct and teach with my present staff," as being the truth.

Is this method of work likely to figure largely in the Evangelization of Japan? We believe that it is for the following reasons:—

First, Experience already gained in the work. In the West the advertising agent or specialist is in great demand. It is recognized that there is an art in advertising. Japan is a land of newspapers and the people are a newspaper-reading people. Here is a field and a demand for trained specialists, experts who will appeal and draw by means of the Press inquiring minds to Christ. This method is capable of such expansion that when the money is found for the work, the men capable of doing it will be raised up in sufficient numbers to make the work nation-wide. Such is the faith of the Conference of Federated Missions manifested by the appointing of a standing committee of nine missionaries who represent six missions to develop and direct this

work. Accepting the challenge of the Inter-Church World Movement this committee has prepared a budget for a sum of over eight hundred thousand dollars for a term of five years of work. The budget and the plans for extension are based on experience already gained in the work.

Second, Practically wherever the attempt has been made the Press in Japan has been found ready and available.

Third, The present seems to be a time above all times for such work. We believe there is a need for such a campaign because of the by-product which it will produce;—a wholesome reaction on public opinion.

Fourth, The great object and aim of all missionary effort is Evangelism. All other divisions or departments must of necessity be cramped and limited until Evangelism has been much more widely and intensively promoted. There is but a very limited field for Christian education and comparatively a small demand for Christian literature and a feeble voice backing up our efforts for social and moral reform, and this will continue to be so until Evangelism has worked out greater results in the life of the people. There is no possible room for comparison between the claims for direct Evangelism and divisions of work such as education, literature, social reform, etc. These will grow and develop in natural order after the country has been more completely evangelized.

Relation to
Evangelization of
Japan

We all believe that as the Evangelization of Japan advances and develops the leadership will rest more and more on the Japanese and less on the foreign missionary. Where are these leaders to come from? Where are they now? Since seventy five per cent. or more of the population of Japan is rural, then it seems to follow that they are boys and girls now in the rural districts. Mr. Geo. W. Fiske, Dean of Oberlin Theological College has written a book entitled "The Challenge of the Country." On the first page I read "In the year 1912 some five hundred business and professional

men, leading men of the cities in New York state, met at a banquet. During the evening it was discovered that nine-tenths of these influential leaders had come from country homes. They were born on farms in the country or in rural villages Facts like this no longer surprise intelligent people. This is common to most cities At a great sacrifice the country has been making the city This seems to be one of the village's main functions, to furnish leaders for the cities." Dr. Strong in his "Challenge of the City" says, "We must save the city in order to save the nation." Prof. Fiske says "Where are the men who will dominate the city? Most of them are now in the country getting ready for their task, developing physical, mental, and moral power in the atmosphere and sunlight of a normal life." Prof. M. T. Scudder says "The fully developed rural mind, the product of its environment, is more original, more versatile, more accurate, more philosophical, more practical, more persevering, than the urban mind; it is a larger, freer, mind and dominates tremendously. It is because of this type of farm-bred mind that our leaders have largely come from rural life." V. Annals of Am. Acad. of Pol. and Soc. Sci., March 1912, p. 177.

This is equally true of leadership in Japan. Our individual experience in Japan may be limited, but so far as we have been able to investigate, the majority of the leaders come from the rural villages and towns. It follows then that until we get the Gospel more widely disseminated among the country towns and villages our work will halt and progress will be painfully slow for lack of Christian leaders. The problem will be a thing of the past when we get work going more thoroughly and completely over the rural districts. The Press seems to be the most effective method—in fact the only adequate method of reaching this large rural population in Japan. Here is a work that is great and inspiring enough to challenge the best brains and the fullest consecration of the Christian young men of Japan who desire to make their lives tell most for the future good

of their land.' It is a work that calls for large gifts in the interests of the extension of the Kingdom of Christ through inter-church action—a work that calls for united, constant prayer, unchanging faith and consecrated statesmanship.

The action of the Conference of Federated Missions in appointing a large representative standing committee shows how unanimously the Protestant Missionary force in Japan is supporting this method of work.

CHAPTER XVI

THE VOICES OF THE MISSIONS

BY ARTHUR W. STANFORD

We confine ourselves strictly to periodicals of individual missions, because space forbids a full treatment of our subject even in this restricted sense.

Among Protestant mission magazines in Japan, in order of priority, are the Baptist *Gleanings*, the *C. M. S. Japan Quarterly*, the American Board *Mission News*, the Yatsuya *Tokyo Christian*, *The Omi Mustard Seed*, *Tokyo Newsletter*, the Presbyterian and Reformed *Messenger*, *Missionary Messenger*, the Southern Presbyterian *From Far Japan*, and the Reformed *Jottings from Japan*.* *South Tokyo Diocesan Magazine*, now defunct, was one of the earliest.

Certain aims are obviously common to all—to report actual conditions of the work and interest the home constituency, while different aims have prevailing emphasis in the same magazine at different times. The motives in starting the earliest four were two, viz., to acquaint members of the missions with each others' work and to afford information to the home constituency, and there is significance in the order. To secure funds for conduct of the missions and to render reports to contributors were commanding motives for starting *Tokyo Christian*, *Missionary Messenger*, *Tokyo Newsletter*, and the *Mustard*

* Since this article was written a new quarterly, *Tidings from Japan*, made its appearance in February, 4 pages, double the size of *Tokyo Christian*, while the latter is about 8" x 12", or double the size of most of the others. It is the organ of Mr. Hagin's proposed East Tokyo Institute.

Seed, but the latter in a less exclusive sense, since it has other aims coördinate with financing the mission, such as "reporting experiments in methods and advocating certain definite principles of mission work." Publicity work, in brief, aimed at securing reinforcements of missionaries and money was the main spring in starting *From Far Japan* and *Jottings*. In attempting to analyze the aims we have sought to state those which stand out most consciously in the thought of the founders and editors, but no one should forget, for a moment, that, to a major or minor degree, all ends subserved by one paper are involved in all.

Broadly speaking there are two main
How Financed ways, 1, by dependence largely upon subscriptions, characteristic still of the oldest magazines; 2, by mission funds, as in the case of these aimed at money getting, as well as some others; or, to state it differently, magazines which emphasize the object of keeping members of their missions well informed and of serving as newsletters to reach a wider circle, are more often supported principally by the missionaries; papers which put nine tenths of the stress upon influencing the home base, are usually guaranteed by mission funds. *The Messenger* seems the exception that proves the rule—it appears to belong to the first species in aim, but to the second, in being subsidized, although strictly it does not fall under our subject, since it is not a paper of an individual mission.

Their Budgets *Gleanings* expended Yen 360 in its last fiscal year, C. M. S. *Quarterly* around Yen 300, *Mission News* Yen 450, *Tokyo Christian*, Yen 2,000, *Mustard Seed*, Yen 1,500, *From Far Japan*, Yen 800, *Jottings*, Yen 150. In nearly every case these periodicals are disbursing more actual cash for publication than in 1914, while in most cases they have been compelled to curtail greatly the number of pages, or have reduced the number of issues. As a concrete instance of advancing expense, *Mission News* costs about 185% more than six years ago. It first doubled subscription price to one Yen, then cut out

illustrations, and finally reduced the number of pages 40%, but still it costs far more than six years ago. It will be seen that the two money-getters employ money much more liberally than their contemporaries.

This naturally varies with circumstances. *Gleanings* averages 750, but at times has run to 950; *C. M. S. Quarterly*, 625; *Diocesan Magazine*, 550 till the Canadian contingent became a separate mission, then 400; *Mission News*, 500, but has gone to 1,000 for some issues; *Tokyo Christian*, 4,000. but twice a year, 10,000 to 20,000 for special propaganda; *Mustard Seed*, 1,300; *Tokyo Newsletter*, 1,000; *From Far Japan*, 850; *Jottings*, 1,000.

*Cleaning and The Messenger** are bi-monthly, *C. M. S. Quarterly* (temporarily), and *Tokyo Newsletter* are semi-annual, *Diocesan Magazine* had three issues a year, *Mission News** and *Mustard Seed* appear ten times, *Tokyo Christian* and *Missionary Messenger* are monthlies, *From Far Japan* and *Jottings* are quarterlies.

The *Diocesan Magazine* appears to be the only mission periodical that has not used illustrations; probably the rest have used as many as the budgets permitted, or as the demands required. The tendency, the past decade, has been noticeably in favor of multiplication of illustrations, and this tendency is mirrored in mission publications. Good pictures attract, and to arrest attention is the first requisite of success for mission literature; but they do more—they not only emphasize the text, they render ideas more vivid, their impression more enduring—indeed, they often carry an interpretive power—in brief, they possess educative value.

Pictures in our mission periodicals are average good, not first class; usually they exhibit clearly the subject

* It had only 3 issues in 1918 and appeared only once in 1919, *Mission News* started as a quarterly of the size of *Tokyo Christian*, then became bi-monthly, but soon took the present size, and came out as above. B-monthly usually means 5 times, omitting the long vacation.

photographed, but are not in no sense "a thing of beauty and a joy forever." *From Far Japan* leads, by a long distance, in number and variety of illustrations; we find sometimes a picture to nearly every page, and hardly less than a dozen in any issue; every number is enclosed in thick, elaborately illustrated covers, whose designs teach striking lessons about Japanese life.

A few of the youngest missionaries are known to be of opinion that they **Are the Mission Voices Worthwhile?** are not, but should give place for some other form of expression. Such missionaries maintain that all missions should combine on a single magazine representing the Conference of Federated Missions, or taking in a far wider sweep. "The ideal would be a magazine doing for missions in China, Malay States, Oceanica, Philippines, Japan, and Siberia, what the *Trans-Pacific* does for economic and financial interests. Besides being a missionary journal, it ought to contain much material on general religious and social conditions." On the contrary, *Mustard Seed* tells of a home-mission leader, whose work is much helped by a magazine issued in the interests of his work, who testified to his conviction that such papers are one of our *chief* avenues of service to the cause, and urged more effort for that phase of all missionary enterprises. "We think he was not overstating the case. We should not think of abandoning the "*Mustard Seed*." *Tokyo Christian* declares that Yotsuya Mission could not live without the paper. *Jottings* says: "While we can see theoretical advantages in a union coöperative magazine under the auspices of the Conference, with a definite section for each mission, these advantages would be more than outweighed by the practical limitations of space, which would make news items so brief, dry, and colorless as to be mere dry-as-dust chronicles, rather than living, inspiring articles." *Tokyo Newsletter* comments: "If we combined, the expense of each copy would soon far exceed our present outlay, a few copies would fill our bookshelves, and be a burden, and people would not read much of anything, if it were all piled together.

For saving very much time in correspondence and for stimulating to prayer and gifts we feel our *Newsletter* indispensable."

It would be instructive, and perhaps appalling, to know how few of the rank and file of missionaries even, as well as of Church people at home, subscribe for the Philadelphia and Edinburgh magazines, which take in the general foreign mission world. Their contents are very likely too remote from the interests of that rank and file upon whom, both in the foreign field and in the home land, the bulk of the success of the movement depends. Specialists might rejoice in a magazine covering all the lands enumerated above, but not so the rank and file.

Probably every present editor of these Voices sees more weighty objections to the alternative view than merits in its favor, but possibly further consideration would modify the consensus.

JAPAN

PART V **YOUNG PEOPLE'S WORK**

HATAI

CHAPTER XVII

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

BY A. JORGENSEN

This work was inaugurated in the Siberian War Work autumn of 1918, when the Allied Expedition was despatched to Siberia. During this entire period the average number of secretaries connected with the Japanese Red Triangle has varied from twenty to thirty. Some of the leading secretaries of the movement, as well as a large group of younger and more inexperienced men, have had a share in "carrying on." This has inevitably put a hard strain on the regular leadership, though, on the whole, the work throughout the country has been maintained at a reasonably high level. The Siberian war work itself, though beset with great difficulties, reveals a record of vital service to large numbers of Japanese soldiers. Various kinds of entertainments, movies, miscellaneous presents, from time to time, scattering broadcast Christian and other helpful literature, represent, in the main, the kind of work carried on. In addition to the work among troops, thousands of yen have been spent in connection with the relief work on behalf of Russian civilians.

As has just been suggested above, the general condition of the movement is excellent. To say this is not to overlook certain grave problems. The past year, in harmony with the spirit of the times, has seen an unprecedented increase in the budgets of all local Associations. These increase have varied from fifty to one

hundred per cent, and even above that figure. Space does not permit a detailed statement regarding each Association, but the Kobe Association may be taken as an example of normal, healthy growth. Four years ago, this Association had a budget of *Yen* 12,000, and closed the year with a deficit of *Yen* 1,500. This past year it had a budget of *Yen* 45,000, and closed with a substantial amount on the right side of the balance sheet. The Association has a membership of over 2,000, and has, during the past three or four years, built up what is one of the largest educational institutions of the city. The enrolment for 1919 was as follows: night school, 1,400; day school, 250; and summer school, 799. The religious work director, Mr. Takatani, has built up a fine library of 2,000 volumes, covering various social and religious subjects, and, of these, 500 volumes are drawn out each month. In connection with the educational work, a splendid program of Bible classes and chapel exercises is not only planned, but actually carried out. During the year, twenty men were won to Christ through the influence of the dormitory alone.

A group of students and graduates **Social and Industrial** connected with the Tokyo Imperial University Association, in coöperation with two or three members of the faculty, have made a beginning of what is hoped will eventually be a university settlement, by establishing a kindergarten, day nursery, and confinement hospital in Honjo. Through the coöperation of men of means, who were interested in the enterprise, a new building, well adapted to the needs, has been erected, and the work is already running at full capacity. Only Christian doctors and nurses serve in connection with the enterprise, known as the Sanikukai. This whole institution was inaugurated and carried through to completion, entirely by Christian students, in coöperation with members of the faculty. The most prominent faculty leader is Dr. Kinoshita.

The Tokyo City Association, under the leadership of Mr. T. Arakawa, industrial secretary, has opened a house in an industrial section of the city, in order to

begin work on behalf of the workers of the district. The building was formally opened in December. Small beginnings in the way of educational work, lectures, and promotion of personal contact, have already been inaugurated.

There are now throughout the country about fifteen city Associations. While there have been ups and downs for some of these, the position of all, at the close of the year, was good. Nagasaki and Dairen carried on their work without the cooperation of foreign secretaries. Mr. Kakehi, in Nagasaki, has succeeded in securing the cooperation of the Governor and other officials, in an expansion program. In Dairen, plans are on foot for expansion. The old building has been entirely renovated, and Mr. Kayama, the new secretary, has succeeded in securing the recognition of many of the leading members of the community. The outstanding feature in Yokohama, during the year, was the financial and membership campaign, carried on in the month of October. Interest in this campaign centers chiefly in the fact that it was a demonstration of a remarkable piece of committee service. The board of managers, composed of a group of younger business men, serving under the direction of the board of directors, managed the whole Campaign. It was not only carried through to a successful conclusion, but the committees kept up their organization, following the campaign, in order to hold and interest the new members secured during the campaign. The gymnasium class, composed of nine nationalities, is one of the features of the Yokohama Association. Osaka has maintained its record in educational work throughout the year. The dire need of a building in this city, is such as to handicap an all-round program of Association activities. The new gymnasium and swimming pool of the Tokyo Association continue as the great center of interest of that Association. In April, an athletic exhibition was planned and carried out under the leadership of Messrs. Brown and Ryan, which was a striking testimony to the work already

accomplished. Hundreds of young men took part, and great crowds pushed their way into the gymnasium two nights, in order to see what had been accomplished. One man was so moved by what the gymnasium had done for one of his relatives, that he presented the Association with a gift of *Yen* 500, for the promotion of its activities. The night school continues to crowd every room in the building, to its full capacity.

Throughout the country there are **Student Movement** about sixty-five student Associations.

Most of these are of course without equipment, and represent a small group of Christian students, who unite for the double purpose of Christian nurture and mutual helpfulness, and the propagating of the Christian spirit among their fellow students. In some cases the groups are exceedingly small. In that event the first of these purposes is usually stressed. In the larger student Associations, such as those in Tokyo and Kyoto, an active and fruitful program of Christian nurture and evangelism is carried on. In Kyoto, Mr. Grafton, the honorary secretary, has been giving increasingly of his time to the promotion of work among students. During the year, about ten or twelve Associations have sent evangelistic bands into smaller places in the country. The organization of new higher schools throughout the country, by the Government, has also offered an opportunity to some of the leaders of the student Associations to render material help in the organization of new student Associations.

There are, at present, forty men **Tokyo Imperial University** living in the dormitory of this Association. The building, with attractive club room facilities, is a busy beehive each afternoon and evening. During the year a program of lectures on social and religious subjects has been carried on once every two weeks, followed by group discussion of the subject considered at the main meeting. These affairs have been called "University Evenings," and have proven of great value in stimulating interest among a large group of university students in social and religious

subjects. Mr. Robert A. Woods, of Boston, spoke to a large and enthusiastic group, during his visit to Tokyo, on the subject of University Settlements. The fact that a large majority of the men in the dormitory are Christians, makes it possible to maintain a strong Christian atmosphere, which brings a small group of young men into the Christian life every year.

During the year, two important **Conferences** gatherings, composed mainly of students, have been held under the auspices of the Association. The first was the National Convention, held in Tokyo, in the auditorium of the Imperial University Association, in the spring of the year. One hundred and thirty leaders of student Associations were present and spent four days in conference and listening to inspirational addresses from prominent Christian leaders. The regular summer conference was held, as usual, at Tozanso, near Gotemba, and 225 men, from all parts of the country, were in attendance.

CHAPTER XVIII

CHINESE YOUNG MEN'S CHRISTIAN ASSOCIATION

The year 1919 has been a real epoch-making year in the history of the Young Men's Christian Association working among Chinese students in Japan. For the first time in the history of the organization the membership has passed the thousand mark. This result was brought about by a very effective membership campaign held in the month of October, when 655 men either renewed their membership or joined for the first time. The large growth in the popularity of the Association is made plain when it is stated that a like campaign in 1918 brought in 257 members, and one in 1917, 125. Another way of putting it is that during the thirty-one days of October 1919 more members joined our Association than during the years 1906-1911, the first six years of its organization. One out of every three Chinese students in Tokyo is now a member of the Association and even many of the non-members are making use of those features of the Association which are free to all.

There are approximately three thousand Chinese students now studying in Japan. Very few new students were added to the number during the year 1919. One cause for this is the international relationship and the Chinese students' boycott against Japan. Another reason is the high cost of living in Japan and the difficulty of getting satisfactory boarding accommodations here at a reasonable figure. Though the number of students is smaller than it has been in the past, the opportunity is manifold greater. This is due to the fact that the

present students have been more carefully selected and also because they are more open-minded to Christian influences. One of the American missionaries working among the Japanese in Tokyo pronounces it as one of the greatest opportunities in the missionary world to-day. This is not overstating the matter when you realize that a large proportion of the future leaders of China are coming from this group of men who have come from every province and who are gathered together here within a radius of three miles of our Association building. Mr. David Yui, the National Secretary of China, who knows so well the conditions there, has said, "There is no other piece of work that can begin to compare with the Tokyo work in its potentialities - - - The dominating influence in almost every walk of life comes from the Japanese-returned students. This influence I firmly believe will continue for many years to come. China's future is very much wrapped up with these very students whom you meet in Tokyo every day. We must leave no stone unturned to Christianize and consecrate the leadership for China which will come largely from among the Japanese-returned students."

The religious work during the past year has been very effective. Forty-six young men have joined the two churches as a result of the united efforts of their pastors and the Association staff. A large proportion of these men are residents in our Association dormitory. Every Sabbath night the Association conducts a Bible school composed of nine classes and attended by an average of sixty men. The summer conference held at Kamakura in July was the largest and the best ever conducted. The total attendance was fifty-eight. For the first time, the conference was made up very largely of non-Christian students; but the atmosphere of the conference and the results went beyond anything we had previously experienced. At the decision meeting on Sunday evening four strong men made a definite stand for Christ and at the closing session of the conference man after man stood up to testify to the blessing he had received. One young man who confessed that he

had had no interest in Bible study when he went there, put it in his daily schedule during the summer conference, and since that time has, on his own initiative, organized the most successful Bible class we have had since the summer. Another, who was of a scientific turn of mind and argued strongly for atheism, made a definite decision to give Christianity a genuine test.

The staff of the Association has been considerably strengthened during the past year. A number of strong Chinese have been added. Four Americans are now giving practically full time to this Association, as compared to one with which the year began.

This Association wishes to record its deep appreciation of the increasing active interest shown by the Japanese Christians and the missionaries in Japan, in the work for this group of foreign students. Without such active coöperation the Association could not have done its work nearly so effectively.

CHAPTER XIX

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

BY MISS HELEN TOPPING

The Association is comprised of 30 Student Associations throughout the country, and 5 City Associations—in Tokyo, Yokohama, Osaka, Kobe, and Kyoto. The two latter are not fully organized as yet. The membership, in the entire country, is 4,500, of which 3,100 are in Student Associations, and 1,400 members of the first four City Associations, Kyoto, as yet, having no definite membership. The stage of the work in Kyoto may be estimated by the fact that 200 girls and women attend the various classes and meetings each month.

Engaged in this work are fourteen
Workers foreign secretaries and 17 Japanese secretaries, with eleven more Japanese workers not classed as full secretaries. Aside from the foreign secretaries, the others are all supported in Japan. The policy of the National Committee is to make the work as far self-supporting in Japan as possible, and when money is received from abroad for buildings, it is the policy to raise the money for land in Japan. The chief sources of income are membership fees, subscriptions, gifts, class fees, and special entertainments. The value of the land and buildings at present owned by the Association is 100,000 *Yen*.

Dormitories are maintained in three
Dormitories cities--Tokyo, Yokohama, and Osaka. Three dormitories in Tokyo house 81 girls, mostly students. Yokohama has one, accomodating 12, mostly business girls and women going abroad, who

are taking some preliminary course of study at the Association. The Osaka dormitory accommodates 25, and is for the use of business and other self-supporting young women. Kobe is definitely planning for a dormitory, to be opened in the near future, and Kyoto has made a small beginning in the same direction.

The educational work of the Association is carried on in afternoon and evening classes. The subjects taught include Bible, English, type-writing, shorthand, music, gymnasium, foreign cooking, foreign sewing for children, hygiene, Japanese sewing, flower arrangement, and supplementary work in Japanese literature, for those whose education in the schools has been incomplete. Tokyo, Osaka, and Kobe have evening classes for business girls.

The Association aims to make all its work a part of the Christian life; but very definite work is being done for religious education in Bible classes, Sunday afternoon gatherings, personal work, and occasional evangelistic meetings, to bring girls into definite religious life. During the summer Conference, 70 girls announced themselves as having definitely decided to become Christians and in the Tokyo Association, during the World's Y. W. C. A. Week of Prayer, in November, 162 girls handed in their names for the Inquirers' Bible Classes, which were opened for them.

Owing to the lack of workers, the Association has been able to do very little social work, but Tokyo, Osaka, and Kyoto have had Social Study circles, during the year, making a survey of the conditions in these cities. In all the Associations, talks on social work have been given, and an effort has been made to arouse an interest in this form of service. The Tokyo Association maintains a Travellers' Aid work with one worker and a visiting nurse, in the suburb of Oji, where 10,000 girls are employed in factories. Sunday Schools are conducted in the neighborhoods of four of the City Associations and, including the Student and City Associations, 422

members are teaching Sunday School through the country. Clubs for younger girls in the cities, afford opportunity to the older girls for volunteer service as leaders. Several Associations have collected money and clothes for Siberian relief, during the year. In late November, the Tokyo and Yokohama Associations gave a pageant, "The Ministering of the Gift," to illustrate the aims of the Y. W. C. A. in service for others, and 250 girls, in each city, took part. This was attended by nearly four thousand people, and made a deep impression on both the participants and those who saw it.

In Yokohama and Kobe, work is being done for women who are going abroad, to prepare them for life in a foreign country, and to help them form the right connections when they reach their destination. The coöperation of the Y. W. C. A. in Honolulu and San Francisco, and a mission for Japanese in Seattle, makes it possible to give introductions to these women, so that they will receive help after their arrival in America. Special literature has been prepared for them by the Association, introductions are given to as many as possible of the women in the steerage, and books and leaflets are put on the various ships carrying emigrants out of the country. Notices in hotels call the attention of emigrants to the service the Y. W. C. A. will gladly render, and occasional receptions and lectures are given to groups, who are waiting in the port for their boats to sail. Before each boat sails, Association secretaries go to the provincial office and meet the women who are waiting for their medical certificates.

The National Committee maintains a Christian magazine for women, which is published monthly, and has a subscription list of more than 2,000.

The National Association conducts a summer conference, each year, in July. In 1919, the attendance was 475, with a representation from nearly all of the local Associations in the country. In addition to this,

a summer cottage was at the disposal of the members of the Tokyo Association, last Summer, and 77 girls enjoyed outings, during their vacations, or over week-ends. These were largely girls employed in offices. The National Association is now negotiating for a piece of property to be used as a joint Conference grounds and resting place for girls, and hopes to do much more of this sort of work in the next year.

The membership of the Associations
Constituency is drawn from students in Christian schools, for the Student Associations, and from non-Christian and government school girls, business women, trained nurses, young married women and girls of leisure, in the cities.

In the fall of 1919, a new branch of
International Work work was undertaken, with the coming of a "Hostess Secretary," Mrs. Lester McLean. Her work is to introduce visitors from abroad to Christian work and leading Japanese Christians, and to promote a mutual understanding and interest. She will, also, seek to introduce Japanese people, who are going abroad, to Christian people, who will show them the best side of western life. The home of Dr. Inazo Nitobe has been secured for this work, and as a residence for the foreign National secretaries, and it is hoped to make it a center through which this work may be carried on effectively.

CHAPTER XX

BRIEF SURVEY OF CHRISTIAN ENDEAVOR, 1919

BY TATSUJIRO SAWAYA, GENERAL SECRETARY

"*Kassekai*," the organ and monthly magazine of the Japan Union of C. E., is circulating extensively among churches and Christians. Besides this, the Union publishes prayer meeting topics for the year, at the start of every new year, and also publishes several other tracts that explain the C. E. movement and its adaptation to church life.

The total number of C. E. Societies now existing in Japan and known to the Union, is 250, of which 200 are Senior, while 50 are Junior societies. Total membership is about 5,500. *Yen* 1,200, was the sum the C. E. Societies in Japan gave, besides their help to the Japan Union, to the churches and benevolent work in connection with the churches, during last year. The Union raised 450 *Yen* in Japan last year. This, together with \$1,000, the grant-in-aid from the World's Union, in Boston, was the expense of the Japan Union, in pushing the work for one year, closing April 1919. The Japan Union has its office at 12 Honmura Cho, Azabu, Tokyo.

CHAPTER XXI

THE SUNDAY SCHOOL WORK

BY HORACE E. COLEMAN

Any one attending the National Sunday School Convention in Tokyo, last November, would have had no doubt about the desirability of having the World's Sunday School Convention come to Japan this year, after seeing the enthusiasm with which the representative delegates took up the question of preparing for that Convention. In their minds there was not simply the necessity of preparing to entertain the delegates, but there was the more urgent necessity of bringing the Sunday School work in Japan up to as high a standard as possible before that time. For this purpose, a resolution was adopted, to undertake to bring one thousand schools in the country up to the Sunday School standards. At that time there had been adopted only the church school standard. Since then, however, the directors of the National Sunday School Association have adopted a class *B* Sunday School Standard, that is intended to suit the Preaching Place Sunday Schools and those that are conducted on something of the same conditions. A Japanese pamphlet is now being printed, that deals with the subject of the use of standards in the Sunday School, and presents the Standards, Class *A* for the Church School, and Class *B* for smaller schools. This pamphlet explains definitely how to use these Standards, and, we believe, will be a very definite help to Sunday School workers, as they try to bring their schools up to a higher plane of efficiency. Many of the delegates also felt that strong effort should be put forth by the Branch Associations and other Sunday School workers, to bring

the Sunday School and the modern movement for religious education, to the attention of educators and other officials in all parts of Japan, in order that prejudice against the Sunday School movement may be broken down. Everyone knows that there is need to break down prejudice on this line, and our National Association will do all they can to co-operate with others in this effort.

I have made a small effort to collect some statistics that would be of interest, but the present methods of collecting statistics and the short time at my disposal, did not allow me to get any large results. We hope, with the adoption of the Standards *A* and *B*, that the classification of the Sunday School work and the securing of such results, may be made much easier. According to information at hand, the people reached by class *B* Sunday Schools are largely small children, with only one-third, or even one-tenth, of the number over twelve years of age. While even in class *A* schools, the ages range from five to fifteen, or twenty, or twenty-two, with only from one-fifth to one-third of the number over twelve years of age. This indicates the need of a strong effort to hold the boys and girls of the teen ages in the Sunday School, for these are just the years when a little careful effort will bring them into the Church as workers. The new Graded Lessons for the Junior and Intermediate Departments are calculated to hold the interest up through the Intermediate age.

In regard to the social classes that are being reached through the Sunday Schools, the Class *A* Schools generally reach mainly the middle-class with a smaller percent from the educated higher classes. The Sunday Schools that reach the industrial and working, or lower classes, are mostly the Home, or neighborhood, schools which we now shall call Class *C*. Evidently, a great deal of good work is being done with very limited materials and equipment, in simple homes, by the workers in these Class *C* Schools.

Almost all reports go to show that the children reached through the Sunday Schools are almost all in

school. One worker says that those who work, "have no leisure for Sunday School or anything else." It seems, however, that the new movement for shortening the laboring hours in Japan, will make some leisure for working children and young people, and, therefore, this is evidently a class that the Sunday School workers should endeavor to reach.

A limited inquiry shows that very little is being done through the Sunday Schools, at the present time, in the way of general social service, or practical service in the community. This is evidently one of the great weaknesses in our system of religious teaching in Japan. Many churches lead the older children and young people into various lines of church service, but even here the effort to lead the young Christians into useful Christian activity does not seem to be as systematic, or thorough, as it should be. We hope that a pamphlet on "Social Service in the Sunday School," now being published, will help to overcome this weakness.

Almost all Sunday School workers report some conversions, or additions, to the church, from the Sunday School; and many young people come to the church, after leaving the Sunday School, for some time, because of their training there as children. It was encouraging to find one worker say that they expect to baptize fifty percent of the children who go through the Sunday School. Most of such conversions, at the present time, are from non-Christian homes, and all agree that such reaping could greatly be increased by more personal instruction and visitation work in the homes of the children on the part of the pastor, superintendent, and teachers. A broader use of the decision day, as suggested in the Standard, would also doubtless help in securing larger results.

There are five points in the minimum standard for Class C schools recently adopted. It is hoped that these five points will be fulfilled in children's meetings before they are really called Sunday Schools. These five points are:

First, A roll and record of Attendance.

Second, A Worship Program for the Opening Service.

Third, A regular course of lessons.

Fourth, A Weekly Offering.

Fifth, Observation of Christmas, Easter and Children's Day.

Most of these points are already fulfilled by a large percent of the home Sunday Schools excepting the offering.

There are some points of special interest and encouragement, that grow out of this very narrow inquiry. One worker reports that a superintendent of a non-Christian school for poor children, has asked for regular Christian teaching for his children, because he has seen great improvement on the part of those children who attend the Sunday School. Another reports that the superintendent of a factory is greatly satisfied over the improvement in the manners and behavior of the children and young girls, as influenced by the factory Sunday School. One Non-Christian observer reported that "the Children are so much better, since they have been going to the Sunday School." One parent of a Sunday School pupil, was baptized. In another place, three fathers were lead to stop drinking by their children, who were Sunday School pupils. Another worker reports that they have a number of changed homes, through the influence of the Sunday School, and another, that the Home of a *Geisha* has been transformed by her two Sunday School children. This suggests what many workers feel, that the Sunday School is one of the best possible means of reaching the home. Other workers report that some of their most earnest young men and young women in the church came through the smaller Sunday Schools. These instances might easily be multiplied, but they are enough to suggest that the Sunday School is one of the most fruitful means of propagating the Gospel in Japan.

The coming World's Sunday School Convention will bring to Japan an opportunity to promote the Sunday School as never before. Our pastors, evangelists and

educational leaders will learn of the importance of the Sunday School as a Christianizing agency, and the magnitude of the modern movement for Religious Education. With the emphasis that Japan places on education it seems to me we have the greatest opportunity in the history of missions, to show what can be done toward Christianizing a nation, through reaching the children with Christian teaching. Let us go forward with plans that are commensurate with the magnitude of our task, and with something of the same faith that Jesus himself showed in children.

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CHAPTER XXII

JAPANESE EMIGRANTS AND THE GOSPEL

BY MISS HELEN TOPPING

California

From what I have seen there I have a strong impression that new immigrant communities, especially of Japanese, are peculiarly plastic (in contract to the tradition-bound conservatism of the unevangelized villages in the interior, from which the majority of Japanese emigrants go forth), and therefore susceptible to Christian influence. Emigration is a great experience and awakens aspirations and ideal longings which reach upward. The immigrant communities, in their mostly unorganized state, have a feeling for solidarity and a desire for the best, which makes it easy to organize them with Christian leadership, if that is available. They become a menace if neglected, but are highly potential for good if cared for during their formative stages. Their constant inter-communication, by letter and travel, with the districts in Japan from which they came, make their reaction on these districts a factor, sometimes the determining factor, in their evangelization. I covet for the Christian forces in Japan, recruits from among the fine young people of the second generation of immigrants, now growing up under a democratic government, trained in schools and Christianized institutions, to believe that everything that should be, is possible in the end, if worked for hard and long enough. And for America, for their American neighbors,—I covet the contribution to ideals and ethics which even the simple-minded country emigrants from Japan can make, when thoroughly known in friendship. There was a boy who went to America to earn

money to send back to his impoverished family, who worked for some years as a laborer, became a Christian and then a minister, and built up a thriving Japanese church in a district on the Sacramento River, which is so heathen (American-heathen, I mean) that no native church can live in it. After fourteen years the boy returned to visit his family in a village in Shinshiu, as yet unevangelized. Within a few weeks he had a Bible class of fifty people, and opened the town for permanent work to the missionary in that district. He also planned to introduce modern machinery to the farmers near his home. This young minister has learned democracy with his religion, and, back in California, spends two or three days a week working in the potato fields alongside of his church members, in order to be a comrade to them.

In contrast to this is another boy I found over his book-keeping, on Sunday afternoon, in a Japanese laundry in Los Angeles. The proprietor had just moved, as the immigrants eventually do, to a better house uptown, and was no longer living behind the laundry. This boy, the clerk, volunteered that he had graduated from a wellknown Christian school in Japan. "Then you are a Christian, are you not?" With a discouraged and cynical expression, he answered, "I am an American Christian!"

In the attempt to care for the newly arrived Japanese women immigrants, on whom the burdens of loneliness, ignorance of language, customs, etc., press even more than on their husbands, the Y. W. C. A. has established a chain of emigration-immigration work, both in Japan and America. It was called forth by the energy and devotion of the Japanese women themselves in 1912. The Christian women in the Japanese communities of San Francisco, Los Angeles and Sacramento, recently arrived from Japan, organized Y. W. C. A.'s of their own, with the purpose of helping the "picture brides," and other Japanese women, into life in America. The American Y. W. C. A. undertook to furnish help, without which theirs could not have been efficient service, and the Japan Y. W. C. A., through its Associations in

Yokohama and Kobe, began the process at the port of departure. Special emigration workers in these ports, meet the women bound for the United States, Canada and the Hawaiian Islands, befriend them and introduce them to the immigration workers in their respective ports of San Francisco, Seattle, or Honolulu. 765 women were thus introduced from Kobe, during the first seven months of work of the emigration secretary, and over 4,000 tracts distributed during the year. Those who ask are helped in their shopping, accommodated in the dormitory (of which there is as yet only one, in Yokohama) and taught Bible, English, how to put on American clothes, etc. The personal touch at the port of departure, begins to break down the walls of prejudice, and the tract introducing Christianity, is often the one piece of literature read and treasured during the voyage. With the memory of her emigration secretary-friend who saw her off at the boat, the Japanese bride is met by another friend belonging to the same religion and society, at the end of her journey. This friend reassures and guides her through the terrors of detention and cross-examinations, which fill days before she can be released to meet and join her husband. When she leaves San Francisco with her stranger-husband, the Association again follows her to her new and presumably permanent home, sending by mail, or by the hands of its field worker, her name and address to a responsible American Christian woman neighbor of hers, who calls on her, and invites her to a club, where she may learn English, American customs, and Christianity, and may build up friendly relationships with the other women of that neighborhood. This calling is often done by employed workers, five of whom work under the Association in various localities in California. By the time she has reached her permanent home, the Japanese bride, who has passed from person to person along this "International Highway of Friendship," is ready to become a Christian and a center of Christian inspiration in her home and community.

Of 2,695 Japanese women arriving at the port of San

Francisco during 1919, only 668, or 21%, were picture brides. So the new ruling excluding picture brides, will not stop, or greatly reduce, the coming of Japanese women to America, and it is probable that the reduction will be slight, because, more and more, the prospective husbands are making the trip to Japan to get their wives, instead of arranging the matter by correspondence.

There are 50 Japanese churches with Japanese ministers in America, most of them being in California. Most of the fourteen denominations working for Japanese have American superintendents. The Methodist Episcopal denomination has 28 out of the 50 churches. The tendency of the Japanese to move their residence frequently, making transfers of church letter necessary, the small groupings in any one place, the difficulty of developing leaders, and other reasons, indicate the advisability of either union work, or consolidation under one denomination. The Japanese desire for solidarity makes some sort of unified Christian organization a necessity, and it is interesting to study the history of several attempts at securing church unity, initiated by the Japanese themselves, in San Francisco, Riverside, and other points in California. The miniature Japanese communities forming small component parts of California cities, so obviously demand Christian unity, and so valiantly have striven for it, that one hopes their efforts may help along the larger Christian body in America toward the same great end; or that Japanese ministers, inspired with the vision of it, may return to Japan, to inflame others here with like ideals.

There are probably one hundred and fifty Japanese communities in California as yet unreached by Christian work.

In recent years, boats laden with Japanese families have frequently passed San Pedro, the port of Los Angeles, bound for South America. In Brazil a flourishing Japanese-Brazilian Development Company has arrangements with the Japanese consulate and Brazilian government to grant a house and small farm to every properly

qualified Japanese family. The Japanese government requires that only families shall go. The headquarters of the Japanese communities is at Sao Paolo, 12 hours by rail from Rio de Janeiro. Christian Japanese are among those who are forming this colony, but there is no Christian work yet reported. If a survey were made, no doubt the first conclusion would be to call for a missionary to be located at Sao Paolo for the 21,763 Japanese in Brazil. The emigration to Brazil is quite recent, but the number of new emigrants going to South America is larger than that going to North America now.

Then there is China, with over
China 458,438 Japanese, who are such a problem, and about whom, being so near, we Japan missionaries distinctly ought to know the facts. The troubles between Japanese and Chinese in China, that daily furnish front page columns for our newspapers, and too often alienate the Christian missionaries in China from those in Japan, have not yet sufficiently stimulated us to a direct attack with spiritual weapons. While Christian work for the Japanese in China by chosen foreign missionaries, would not solve all the problems between the two countries, if the missionaries were of the right sort to meet the Chinese also, and help them in each place to understand the Japanese better, an indispensable factor in the adjustment would take place. For all the Japanese in China, only four churches are reported, and no foreign missionaries.

Rev. Mr. Miyoshi, of Dairen, is said
Manchuria to be the one who knows about the Japanese in Manchuria, of whom there are over four hundred thousand, and nineteen Christian churches among them. One longs to know how all these people are living, and how many lonely and receptive hearts are lying fallow in the strange country. Many emigrants for the first time, realize their need of God when leaving their home and friends,—and the women I have met, call it their need of a Tayoru Tokoro,—a Depending Place.

Over thirty three thousand Japanese are reported, and no churches. Here are such notorious spots as Singapore, where many Japanese have capitalized the vices of that cosmopolitan city.

In the United States and Canada there are 135,261 Japanese and 50 churches; in Hawaii, 117,602 and 33 churches; In China, 458,438, of whom over 400,000 are in Manchuria with 19 churches in the latter and 4 elsewhere; in South America and Mexico, 32,429 and no churches; Philippines, 11,110 and no churches. The Y. W. C. A. immigration work in California, 1919, comprised 5 local and 2 field employed workers, with 1 temporarily at Angel Island; the latter interviewed personally 573 Japanese women; there were 657 Japanese women called upon in their homes by various workers, and 425 were reached by classes and clubs.

SUGGESTIONS :—

(a) What individual missionaries can do in emigration work.

1. Follow up with an active sense of responsibility, any member of a church in your charge, or adherent, who goes abroad. By reporting their names and time of sailing to the Y. W. C. A. secretaries, either in Yokohama or Kobe, an introduction is secured to Christian friends in their future homes. Where possible, an additional introduction from the missionary, direct to friends in America, is advisable. Take responsibility where, as so often is the case, it is necessary to *start* Christian work in the place to which they are to go.
2. By correspondence, or otherwise, stimulate personal friends who live in parts of America, or other countries, where Japanese are known to have a community, to befriend them and work among them. If in California, introduce such friends to Miss Ellis, the Angel Island worker.

3. When traveling to or from Japan, go equipped with tracts, Sambika, etc., and have Sunday, or other, meetings with the Japanese passengers, especially of third and second class. On many of the boats there is a matron for third-class Japanese women, whose coöperation can be easily secured, as the ship companies require that the matrons they employ be Christians. At the Y. W. C. A. in Yokohama or Kobe, names of women who are to sail on your boat, who have already been worked with, can be secured, and the chain of service made continuous.
 4. Seek occasions to meet and serve Japanese residing abroad, especially those who live in large groups. At the Pacific Coast Field Committee of the American Y. W. C. A., 105 Montgomery Street, San Francisco, Miss Ellis can furnish information as to how and where to get in touch with Japanese communities in America; and this office is conveniently near the docks at which one lands in San Francisco.
- (b) Suggestions as to what mission boards can consider:
1. Designation of experienced missionaries with a good knowledge of the Japanese language, to investigation and survey of Japanese emigrant communities.
 2. Acting in accordance with a unified plan, to be based on the survey and agreed upon by other boards, to designate such missionaries, to temporary or permanent service in the most strategic points.
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CHAPTER XXIII

LABOR CONDITIONS AMONG WOMEN

BY MRS. G. C. CONVERSE

Japan is a difficult land in which to obtain accurate knowledge of working conditions. As yet the government has made very little effort toward gathering statistics of this kind for the use of students. Workers are so varied in character and conditions are in such a fluid state, that even personal investigation yields but unsatisfactory results. There is a great group of workers about which statistics are unobtainable. A study of the hours, numbers, wages and conditions, of waitresses, farmers and coolies' wives, domestic servants, and workers in small sweatshops, stores and offices, would be very interesting. Time and space, as well as the lack of investigating facilities, make such a study impossible at this time. The investigations for this study have been limited to workers in factories and mines.

In making a study of the conditions of labor in any country, it is necessary to take into consideration the ordinary life of the country, and a fair criticism of the factory system is only possible when it is made in comparison with the homes from which the workers come. The crowded conditions in the homes, the heat in summer, cold in winter, poor food, lack of remuneration, excessive demands, and lack of moral training, make certain of the better regulated factories very desirable places in which to live and work. In such factories, the dormitories are spotless; the girl has plenty of room and air, and a locker of her own; sanitation is used and taught; there are beautiful rooms for the use of the operatives, with books, flowers, and art enough

to satisfy a beauty-loving heart; good wholesome food can be bought from the company at a ridiculously low price, and eaten in a clean dining room, from a table with flower decorations; there are well equipped playgrounds in which to play, huge tubs of clean, hot water, in which to bathe, and lessons to be had, if any girl wishes to study during her few leisure hours. Such places as these, though few, have a very definite influence on the industrial life of this country.

The root evils which obtain in the factory system of this, as well as most, other countries, are, excess profits, on the part of owners, and the denial to the workers, of the right to share in the management. Of the numerous branches springing from these roots, four might be noted especially: 1, Night work, 2, Child labor, 3, Long hours, 4, Lack of moral supervision. All of these, except the last, have been acted upon by the International Labor Conference at Washington, D. C., and, if the promises of the Japanese representatives are redeemed by their government, the first three of these evils will be over, in Japan, within three years. If these conclusions really become effective as law, too much cannot be said as to the benefit that will accrue to the working women of Japan. However, at the Labor Conference, many loopholes were left to the employer, and it remains to be seen if the disappointing clause, "special lenience for Japan and other backward nations," will nullify what, otherwise, would have been a great advance. Without adequate laws to protect her, the working woman is at the mercy of the profiteer. Even "Onjo shugi" (paternalism) fails where profits are involved. The terrible waste of girlhood, caused by the evils above mentioned, is made possible, because it is upon such a waste, that the enormous dividends depend. Expensive machinery makes a stoppage of twelve, six, or even four, hours a distinct loss, therefore, the night shift; little children receive less pay and are more easily managed, therefore, child labor; the long shift means a smaller payroll and less overhead, therefore, the twelve hour day. There is no use urging the

abolition of night work, long hours and child labor upon men whose vision sees nothing but this year's gain. They simply reply, "We don't care about the grade of goods. What we want is output. As far as the girls are concerned, what does it matter? There are plenty more where these came from." To statements like this, a strict factory law is the only answer.

Mines

The problem of the mines is a family problem. The father, mother, children of working age, and the old grandmother over fifty, form a gang and work together. Equal pay for equal work seems the usual thing among them. Children under fifteen are not employed underground, but work at the mouth of the mine as sweepers, messengers, and the like. Hours vary. The usual shift below the surface is supposedly eight hours; above, twelve. These figures signify little, however, as to actual hours of labor. The men diggers determine their own hours, largely, and the hours of the women, whose chief work is carrying the coal from the digging surface to the tubs, depends upon the amount mined. Six hours, or, at most, seven, is regarded as a good day's work below, and those above, while supposedly working twelve hours, actually work about eight. Payment also varies. Statistics in this, as in most things connected with labor, are not very enlightening. Payment is made by the tub, the rate varying with the difficulties of operation. If, therefore, the workers sit about all day, without accomplishing any thing, the minimum wage is zero. The maximum has been as high as seven yen a day. This, however, is very rare, and, while the average may be anywhere between one and three yen, only ten percent receive as much as three yen. Pickers' wages are from seventy to ninety sen a day.

Coalers

These also work by families, these families being under the control of a contractor. They must be out in all kinds of weather, although they have a fire in the open lighter, from which they load, the exposure is very

trying to the health. They must work steadily while they are on duty, sometimes far into the night. If workers are scarce, sometimes the shift extends to forty eight hours without rest. They seem to get good pay, but since they only work while the boats are in, the actual average wage is very ordinary. The women are dirty and unkempt, and moral conditions among them are unspeakable.

Wages in the large factories are comparatively good. In the factories investigated, the lowest wage was fourteen yen a month, and the highest fifty, this latter for skilled labor. Nearly all of this is clear gain, for rooms, baths, and clothing are furnished free, while food can be bought from the management for three yen fifty a month. Much of the money goes home, and it is said that often girls go into the factory to earn money for their "dot," since the family is too poor to pay the exorbitant price that custom demands.

It has been well demonstrated that the night shift is the hardest of all the physical hardships of the present system. The loss of weight during the week of night work is from three to five pounds. The subsequent gain during the week of day work is only a third of what is lost. The consequent exhaustion of her physical resources, leaves the worker an easy prey to tuberculosis and other disease germs. Even in the best regulated factories, the mortality rate during the recent influenza epidemic was very large. Much of the large labor turn-over in Japan is thus directly traceable to the night shift. Forty per cent of the girls recruited during the year, return to their homes depleted in health, to say nothing of those who die within the factory itself. It is interesting to note that the night shift obtains usually in the departments of the factory where the working conditions are most difficult. In the weaving department of the large cotton mills, for instance, where the conditions are more normal, there is no night work. On the other hand, in the spinning department, where conditions are

very trying, night work is customary. In this department the air must be kept moist and warm to keep the thread from breaking, and the noise of the spindles is absolutely deafening. Science has proven the ill effects of even accustomed noise, on the human system, and twelve hours in a moist, warm, noisy room, during the sleeping period, eventually must affect the strongest.

Under the present laws, children
Child Labor under fourteen may be employed, provided there are *special reasons*. There must, however, be some provision made for their education in the factory itself. Visitors are struck by the extreme youth of many of the children. Those from Chosen appear to be the smaller, but many even of the Japanese, seem much younger than is allowed by law. Mrs. Browning's "Cry of the Children" resounds in the ear, as one sees these tiny things operating machines much larger than themselves, and tending the whirling spindles. Freedom from responsibility and the opportunity for an education, are the rights of every child, and the fact that so many little ones are allowed to work in the mills, shown the inadequacy of the present laws to meet the needs.

Under the present law also, no child is compelled to go to work without her own consent. The story told, however, by an eyewitness, of a policeman standing indifferently by, while a little child was being beaten by her father in a public railway station, because she refused to return to the factory from which she had run away, proves conclusively that the "consent" is oftentimes obtained in ways entirely contrary to the spirit of the law. The father's contention, in this case, was that he would lose the twenty yen bonus, which he had received from the agent, who had engaged the girl.

The operatives must be up at four
Long Hours thirty. Work starts at six. With very short intermissions it continues through twelve long hours. The argument is sometimes used that, since the "speeding up" process is not used in

Japan, as in other countries, twelve hours is not too long. The tension may not be so great, but twelve hours in a noisy, heated, dust-filled atmosphere is certainly too long for either women or children. The law that makes some kind of education compulsory for the little ones would be a good one, if the time for it were taken out of the working, instead of the rest hours. As it is, instead of relaxing at the end of this long day's work, the tired little bodies must sit at attention on a hard bench, in a school room, for at least one more hour a day. What can a weary little mind grasp under these conditions? Yet the law is satisfied.

When a rush order comes in, and the day must be extended still longer to fourteen, sixteen, or even eighteen hours, it is the little ones who are most often pressed into service. One palefaced little mite explained it thus: "The older ones won't, so they make us." The sight of the pathetic little sleepers, vainly trying to keep awake in a meeting, which, perforce, must come after the school hour, and which furnishes the child's one change from the monotony of the day's work, makes very real the need of a different system from the one in use.

The moral, as well as the physical, **Moral Supervision** welfare of the girls is in the hands of a matron. When she is a Christian, or interested in the girls, she gives a great deal of care to the moral guarding and teaching of the girls. Buddhist priests have an occasional meeting, but the effort is neither sustained, nor of particular interest to, the workers. A few wonderful women have devoted their lives to the teaching of these "Little ones for whom Christ died," braving discourtesy, indifference, and many discouragements, to accomplish their work. For the most part, the Christian church has been strangely indifferent, and slow to take any responsibility for them.

Whether the church is unmoved by their need, or daunted by the apparent difficulties, it is difficult to say. Thrown by circumstances into an unnatural and sometimes very harmful moral atmosphere, during their

tender, adolescent years, where are they to look for help, save to the Church of Christ? The eagerness of the occasional Christian who finds so little to help her, to have the worker "Come back again soon," shows how they need moral and spiritual help and support. It would seem that an audience of five hundred girls eager to hear something to help them bear the "heat and burden of the day," would be more inspiring to the Christian worker than empty pews. Lately, the doors of opportunity have been opening wider and wider, and all that seems necessary is to enter in.

In these days when the Labor Problem is taking on alarming proportions, there is much food for thought in the condition of these girls, thousands of them uneducated, unthinking, untaught. The habits of obedience taught the women of this country through the centuries, is still theirs. As yet, there is little to fear from the girls. "It is our men whom we must do something for," said one manager recently, "the girls never make any trouble."

The man laborer of Japan, as well as the capitalist, is coming rapidly into touch with foreign ideals and foreign unrest. Some books are in evidence in the factories already, and the time will come when the working woman of Japan also will awake to the fact that she too has a soul to save. With a sense of her own importance to the life of the world, smarting under the wrongs of years, with unchristian, unscrupulous leaders to sway and determine her newly awakened thought, what will be the result in the next few years? What will be her attitude toward the employer who has exploited her, the country that has left her unprotected, the church that has neglected her? Assuming that it is the duty of the Christian church to educate, develop and train her along the lines of Christian citizenship, and facing the opening doors and the eagerly backoning hand, what is the answer?

CHAPTER XXIV

SAVING THE GIRLS

I.—TEMPTATIONS TO EVIL

BY MISS M. A. CLAGETT

Tens of thousands of books of questionable character and influence are sold all over Japan, and girls of all ranks are reading them; perhaps this, more than any thing else, leads a girl to be an easy prey to those with an evil design upon her life. Many good teachers in girls' schools are trying to help the girls from reading these books; well and good for those who are under such teachers, but how about the hundreds of thousands who have no such warning?

That there are so many girls who fall into the trap set by evil men and women, who are seeking young womenhood to exploit it for money, proves that somewhere, either in the home, or in the school-room, or in the books they are reading, they have not learned the fundamental principle of personal virtue. In many homes young women who have voluntarily sold themselves into a life of shame, to pay their parents' debts, are praised and honored as having done a noble act. Girls who are living in horrible, filthy dens, slaves to the passion of men in foreign countries, are praised because they can send money back to Japan, for "That helps Japan." Girls are always and everywhere taught that filial obedience is their first duty, and many parents see no harm in selling their girls into lives of shame. The pretty clothes of the geisha (a harlot's twin sister), and the money she can give her parents, also the stories of many geisha and harlots, who have become the wives

of famous men, are a common topic of conversation around the *hibachi* (fire side).

There being no legitimate social intercourse between young men and women, marriage is purely a matter of convenience, a commercial transaction. But girls, and boys, too, in Japan are just as hungry for personal appreciation and love as they are in other countries. Small wonder then that there are so many tragedies. Here is a case in illustration, which is absolutely true. A man went to a small city, and saw a young girl under twenty years old, and desired to have her. He induced a woman friend to call her to her home, and there he poured out the tale of his passion for her, and she was so sorry for him that she promised to marry him if her family would consent. Her brother (her father was not living) had his family life looked into, and found that he had a wife and two children. The brother being a good man, promptly rejected his request. Then, clandestinely, the suitor sent her immoral love tales, until she lost her balance. He again met her and she agreed to become his concubine, but her family would not consent. On hearing their decision, he went to bed and sent her a secret message, that he was ill. She ran away from home and went to nurse him, and her family does not now know where she is.

Gaily dressed geisha are often seen on the streets, and, in common with young girls the world over, Japanese young girls like pretty clothes. After a geisha has passed by, they are told that they, too, can have just as pretty clothes as the geisha wears, if they will become geisha, but they are not told of the moral degradation of the geisha, and what her life leads to. They have not been taught to look upon such a life as sinful. Good parents teach their girls that it is shameful, but they themselves do not seem to look upon it as sinful. Knowing nothing of the Omnipresent God, their only fear is of their neighbors' opinion; consequently, whatever they can hide is not sinful. Free prostitution, as practiced in the little houses on the temple compound owned by the priests of the Asakusa Kwannon temple,

in Tokyo, has been a trap, into which thousands of girls have fallen.

The tens of thousands of Japanese geisha and harlots in foreign countries are hurting Japan's fair name more than anything else. From my experience in Siberia, I am convinced that we are simply playing at the game, unless we can touch the consciences of the leaders of Japanese thought.

II.—EVIL CONDITIONS AND MEANS OF RESCUE

BY MISS H. F. PARMELEE

Licensed and unlicensed quarters in the Japan homeland and its colonies, especially Korea, Shantung and Manchuria, have greatly increased, and Japanese womanhood is more and more degraded, enslaved, and animalized. Dishonor is cast upon all womanhood, and sexual diseases are more and frightfully prevalent; while the government proposes taking more revenue blood-money by taxing the licensed girl geisha.

An acute foreign observer has said that liquor is both a cause and a result of commercialized vice.

It was learned from a Christian Middle School teacher, a few years ago, that bunches of tickets to prostitute quarters, were supplied to the superintendent of the school, who distributed them among his teachers, advising them to use them, and that the schoolboys knew that their teachers visited such places.

Young girls are deceived, entrapped, and enslaved, often against their will, effort, and struggle to escape. They are frequently sold by their parents, until Japan has come to be known as the great supply of prostitutes all down the Pacific Coast to India and beyond. To be true to his wife is no part of a Japanese man's honor. Marquis Okuma is quoted as saying, "Japan is now boasting of being one of the great powers of the world,

but today she is becoming the first nation for venereal diseases." One has but to walk through the streets of any town or village, to see the terrible toll it takes of children.

A Rescue Home is maintained by the W. C. T. U. with about eighty inmates; sixty to eighty percent of whom learn to go straight, and in which sympathetic, helpful, rescuing, industrial work is given to the human driftwood and debris on the stream of life in Tokyo, while other departments strive to guide and warn young life before they launch out into dangerous currents, eddies and whirlpools.

A most interesting and appealing case is now in the Supreme Court, pushed by the W. C. T. U. for over a year, concerning a young girl who was deceived in the employment she entered, and trying to escape, her employers sold and resold her, regardless of her mother and friends who tried to rescue her.

A most significant statement was made by one public procurator, who refused to have any thing to do with so commonplace, every day a matter; considering that no crime had been committed against the child. The public would do well to watch the proceedings in the case, for as the case turns, we shall know whether, or not, unwilling prostitution and slavery has a legal status in Japan, and whether a woman has a legal right to her own body and its chastity.

III.—SNARED IN HOLES AND HID IN PRISON-HOUSES

They are all of them snared in holes, and they are hid in prison houses. None saith "Restore."

Is. 42:22.

BY MISS CHRISTINA PENROD

The snare holes and prison houses are so full of girls and we are "restoring" so few that my pen will hardly move for heaviness of heart.

It goes without saying that every girl's heart is totally depraved. This is the devil's work, of course; this makes her a ready subject for any hole, made by him for her feet.

While in domestic service most girls go on in painted faces, large figured, gay-colored clothing, skilfully saying and doing every thing to suit their mistresses' tastes, polite and courteous to all about them, dissenting from the opinion of none. Thus, having everybody about them put at ease concerning herself, she uses her liberty to gratify her own real inner nature, till it can be hidden no longer. She suddenly gets a ruse telegram to go to the death-bedside of some relative: or she herself gets ill and her face is saved in that household for the present. God in His own resourceful way meets her sometimes by friend and sometimes by foe, and lands her in the haven He prepared for the erring.

Last month one of these saved by grace went straight from here to Glory. Last summer the enemy stole this child from here in the stillness of the night. The eye that never sleeps set a watch over her and returned her the next day. She was clearly saved in late autumn. When her tongue could no longer tell her joy in going to Jesus, she lisped, "I'll clap my hands for joy." Iya Sar was such a precious soul.

Many are the snare holes for depraved nature while a student. It gladly lends itself to superficial dressing, powder, things becoming, sentimental readings, writings, strolls, eatings, air castles, actings, stunts, musicals, etc., etc. She falls into these for havens of peace, and either tumbles into the arms of the man where she is boarding, whether he be master, son or visitor, or some one she meets in her sentimental wanderings. She is sent to us by teachers, parents, friends, whose feelings are outraged. When this lunar mist of the eye of the heart is washed away by the precious Blood of Calvary these girls make good.

Graduated from Little girls, who are too bad, too uncouth, too stupid, too nearly rubbish to be of value to the enemy in any tea houses or any pen, are left to their own devices. There are so many little girls thus "finished off" by their enemy that they pick pockets and pilfer for a livelihood, and honor the dark alleys as their abiding places. Sharp must be the policeman to pick up one of these. When he succeeds he often sends her here.

Recently one of these little dears went to her Redeemer. She had been with us less than a year. She was a constant sufferer for months. In the midst of this she rejoiced there were no more dark lanes into which her heart wanted to dodge. She had found and entered the "Strait and Narrow Way," and ordered the "Semaki Mon," "Narrow Gate," sung at her funeral. You should have seen the halo of peace settled on that wasted little face. It's worth while! All together worth while!

Business Snares Snared in the factory, in the office, at the window, at the switch board, at the typewriter, at the bell, in the work yard. "Reason" supplies every apparent necessity—food, clothing, shelter, bed, self-improvement, amusement, cash and precaution. The depraved heart, nevertheless, will out into a ruined character. The Cross of Calvary takes these that have become too worthless for business and restores them.

One of these this year was so renewed that the Restorer called her to tell the Way to a company of snared ones deprived of their liberty in a government reform school. Praises! Those girls there too are getting out of the traps.

Snared in the Teachers and kindergartners. Depravity is depravity whether in the Professions literate or in the illiterate, in the uncultured. The enemy of souls fears the one no more than the other. They are brought to us mangled and slain, but too proud to admit it.

Though harder than adamant, the "Stone" not hewed out by hands, grinds them to powder. One of these raised-from-the-dead-ones is now a vessel for the Resurrection Power in an institution for the Government's lost. Rejoice!

Those Bible-women who forgot they were purged from their old sin, if they ever were, find the snares every where in their path. They were not diligent to make their calling and election, if they had one, sure, and fell. They also get to us. These self-willed and self-righteous ones find mercy in the Fountain open for sin.

The innocent-looking restaurant, hotel, Saving Girls **in** tea-house, beer-hall, milk-hall, etc., the Prison Houses Empire over, are prison houses, and legions are the girls hidden away in them under the "maids" of different varieties. There is no getting away easily from one of these, when once in, whether legally or illegally entered. These houses, for ten miles about, are often picketed by every tradesman, jinrikishaman, police and official. The confinement is made unbearable by every form of vice, to a young girl just well entered her teens. Many have been our battles to liberate these. Some ended in victory. Some in failure. To get them out of temporal confinement is only a bit of the work. The depraved heart is so drawn upon by the enemy that we just have to meet him at every point, in naked faith, till that girl is past every pitfall along the way to the Cross. Many are they who are rejoicing because the Guide said "This is the Way, walk in it," and there was a friendly hand to pull them along.

These when simple, are the easiest of all. "The deceitfulness of the human heart, who can know it?" Thus most of these are in double-walled prison—one wall is the brothel where they are retained, the other is their own heart. They want, out of the brothel, to live a one-lined-wanton-life. Such a woman will gladly use us to gain her liberty, and afterward will be as wild to escape tender hands as vicious ones.

**Hidden in the Prison
Houses of
Regulated Vice**

'Tis then that Faith in Him who alone moves human hearts, must prevail. Don't say "Impossible," That is unbelief-sin. Praises! We have seen Him work. Many are the battles into which we've been drawn, against the greatest odds. Our faithful Father who fights for those who trust Him, takes the victory.

The younger sister of one of our saved and standing women was saved from a brothel in a southern city. The "keeper's" runner and the mother employed a Tokyo "expert" to get her back. These securing the assistance of base men on route to the church, waylaid us on the way home from prayer meeting. The girl herself was already weakening in her heart, so that, when she saw her mother, she practically fell into her arms, but the head teacher, though pummeled and bruized, held them all back till the pastor got a policeman to the spot. He at once decreed that if the parties desired the girl, they must take a legitimate course to get her. Thus God prevailed for the girl. In a few days we were all called to the police station. Here again were the "expert" with power of attorney from the parents, and the mother weeping tears—without this daughter returned to vice the family would all starve and be turned out of shelter. The "Chief" surely did his best for that girl, but she preferred to go back into sin and did.

Another case withstood to the end the entreaties of father and the "keeper" and his wife, all of whom had travelled hundreds of miles to get her. This girl is going on with God. There *was* a "man" in the case, too. There is not now. There is nothing too hard for God.

Children are sold into brothels and geisha houses as "maids to the family." **Children in Prison Houses** Don't believe it. Many of these have been rescued from their captivity. Before reaching us many of them are so reduced physically that the soul alone can be saved; others are saved physically as well, and make very good indeed.

Join us in thanking God for "Saving the Girls" thus

brought to us. Also we plead for you to join us in praying the Father speedily to open the way, so we can tell them to "Restore" their poor depraved bodies, souls and spirits in the "Fountain still open for sin."

IV.—A SIGN BOARD IN SUMA

BY H. W. MYERS

Whatever may be the cause, it is a sad fact that suicide is very common in Japan. The pessimistic Buddhist philosophy, the high honor in which death by "hara-kiri" was esteemed, the lack of any special stigma attaching to suicide, may be mentioned as some of the reasons for its prevalence in Japan. Where the tendency to suicide already exists, the influence of sensational newspaper accounts on morbid minds, readily explains the frequency and the methods of suicide in Japan. When Fujimura Misao jumped over the edge of the beautiful Kegon waterfall in Nikko, his example was followed by nearly four hundred students in the next decade, and it became necessary to set a police guard at the falls. The man who threw himself into the smoking crater of Asama was followed by scores of people who came from all quarters to end their lives in the same way.

Suma is an attractive town that has just been included in the city limits of "Greater Kobe." For some years it has been a favorite spot for intended suicides. The usual method in summer is by drowning in the bay. In cold weather they usually throw themselves in front of a train. A large proportion of the Suma suicides are women, and many of these are well, educated, well-to-do people. Mrs. Nobu Jo, of the Kobe Woman's Welfare Association thought that a little friendly sympathy and advice would be sufficient to save many of these girls; but the problem was how to get hold of

them before it was too late. Last May she thought of the plan of setting up a sign-board at the point where the road down to the beach crosses the railroad, in order to catch the eye of the intended suicides, summer or winter. An electric light above the sign made it as conspicuous by night as by day.

"STOP A MOMENT!"

If you feel that there are reasons why you must take your life,

Please go to 'see Mrs. Nobu Jo at the Woman's Welfare Association,

Just below the Kami-tsutsui terminus of the Kobe car line."

The response to this sign has been remarkable. Several residents of Suma sent her considerable contributions for her work. Various newspapers in Kobe, Osaka and Tokyo published rather sensational accounts of the sign-board. Numbers of girls who had gone to Suma to take their lives, saw this board and went to Mrs. Jo for help and advice. Many more read of the board in the newspapers and wrote to her, telling their sorrows and their longing for sympathy.

Among the chief causes for these contemplated suicides were the friction with mother-in-law or husband, marriages arranged by parents against the girl's will, runaway marriages and illicit relations, loss of property and poverty, infection from diseased husbands, bad health and melancholia.

In nine months' time since the sign-board was set up, two hundred and thirty persons have been helped. Of these, thirty have come to live in her home for a longer or shorter period, and the rest either called on her or were helped by letters.

One case was that of a girl of sixteen who came to Kobe from the country, thinking she could live an easy, happy life, and shortly afterward became the concubine of an old man of fifty four years. Her foster-mother, hearing of this came on to Kobe and managed

to get seventy *yen* from the man as the price of her daughter. The girl soon became very unhappy, and for three days she ate nothing at all, ran away, cut off her hair and presented it as an offering to the Fox God, Inari Sama, and went to Suma to commit suicide. Here she saw the sign went to Mrs. Jo for help, and has since been restored to her home.

The wife of a school teacher is a woman of twenty three years, of good family, and educated in one of the best schools in Japan. Her husband is a heavy drinker, and treated her so cruelly that she went to Suma to take her life. There the sign-board caught her attention, and she went to live in Mrs. Jo's home.

A certain official was a man of profligate habits who often got money under various false pretenses from his wife's relatives. Finally, he became sick and lost his position. The wife, heart-broken and discouraged, took her eight-year-old child to Suma, resolved that they would die together. Directed by the sign-board she went to Mrs. Jo's home, where she was given a new grip on life, and was helped to find a position where she could work and support herself and her child.

Mrs. Jo has been especially impressed by her recent experiences with the fact that great numbers of mothers and teachers have failed utterly in their task of building up character in their girls. No one has ever won their confidence or guessed at their heart-aches till they have reached the verge of desperation and have run away to commit suicide. She begs that all pastors and missionaries, all school teachers, and especially all mothers of girls pay heed to these facts.

CHAPTER XXV

THE ALCOHOL QUESTION

BY MISS H. F. PARMELEE

From the late 'sixties, or early seventies, of the last century; Drs. Verbeck and Hepburn, two of the early and reliable authorities on Japan, gave it as their opinion, one of them saying that nine tenths, and the other three fourths, of Japanese men went to bed drunken every night. Yet many travellers and writers on Japan have said that the Japanese are a very sober people, probably judging from the fact that formerly it was an extremely rare sight to see a drunken man on the street.

From ancient times "sake," a rice wine with from 11 to 25 percent of alcohol, has been used freely in Japan, on all occasions, ceremonial and social. It is used in cooking, as a drink with meals, with guests and in private. To drink much in the morning was bad form, but, practically, drinking in Japan has always been universal. People were not seen drunken on the street, because they drank in their homes, and mostly at night. In addition to "sake," there is now, since the advent of Western ideas, imported every conceivable kind of strong drink, while under German tutelage beer is manufactured in immense quantities, both for domestic use and for export. In beer halls, which have appeared within the last decade or two, restaurants, tea houses, hotels and innumerable shops, all sorts of alcoholic drinks, beside the native "sake," are sold, without any sort of restraint as to quantity, time, person, or locality. Any body who has license to sell any other commodity, may sell it. The government takes its tax on the manufacture, not on the sale, so no account is taken of

amounts sold. A larger part of government revenue than from any other one source, comes from the manufacture of that which decreases efficiency and morality in its own people, increases crime, disease, insanity, poverty, sorrow and trouble, and takes a fearful toll of infant, as well as adult, life.

Frances Willard, in the U. S. A., long ago called that "blood money," by which the State profits from the weakness, misery and crime of its subjects. It is really a method suited rather to an ogre, than to a benevolent, paternal government: a travesty in an "age of righteousness." But the game goes merrily and increasingly on; for the deluded subject says the more besotted he is, the more patriotic and loyal he becomes, because the more he drinks, the more money goes to his government.

Since the late war, when many became rich, luxurious living has increased, and, with it, steady heavy liquor drinking has undoubtedly greatly increased. Drunkenness in public places was never so common. While the new rich, who affect foreign restaurants and hotels, take their soda and whiskey, cognac and cocktails. At popular resorts, on holidays, especially, there are so many noisy, drunken men about, that there is little pleasure in seeing such places. It is safe to say that the drinking of intoxicants has increased by leaps and bounds in the last four decades.

Railroad accidents, something almost unknown a few years ago, are becoming common, and investigation generally shows that drink is the cause. The writer was travelling a few years ago on an Inland Sea steamer, on New Year' day. Th crew all seemed to have been drinking, and a tumult occurred in the dining room, which, supposedly, should not be accessble to the crew. One of the officers of the ship was floored and pounded, and dishes broken, making it seem the part of wisdom to retire to one's stateroom and lock the door. But the feeling of security was not great, on a ship given over apparently to the care of men with "sake"—sodden brains. While it would require an expert to

determine the amount of loss in efficiency in all lines of business and industry, from jinrikisha men to mechanics, engineers, aeronauts, soldiers and men on the seas, it is undoubtedly a fact that the loss is great. Judging by the gains in efficiency in America, since she took her stand for clear brains and steady nerves, it may be questioned how much of the government tax on "sake" of 126,973,455 *yen* is dead loss to the nation, through the inefficiency and loss it causes. It is a case of money and financial gain against human life, brains, and the spirit of man. Apparently there are few who take notice, or reflect on the matter.

Since the high cost of living has added to the trials of life in Japan, there has been occasionally an outcry in the papers against the use of so much good food rice in the manufacture of alcoholic drink. Three million "koku" (one "koku" being equal to nearly five bushels) of rice are used for the various kinds of "sake" alone, and this is claimed as one cause of the high price of rice. But these remonstrant voices are only few and occasional, having apparently little influence at present. Even the Department of Finance runs its own "sake" factory at Takenogawa, under experts, and has, it is said, succeeded in producing an acceptable champagne.

The drink question enters into the rapidly developing labor question. "Employers object to prohibition, as it would remove their chief argument against increase of wages and shorter working hours, viz., employees spend too much time now in drinking "sake." It is undoubtedly true that there *are* individual business men who have stopped drinking, realizing that it detracts from efficiency; it is also true that the ordinary employee, or working man, is drinking more. In some occupations everybody drinks, it is said. The writer has been told by an intelligent man, connected with mining, that it is impossible to follow his business without drinking; that if one refused to drink, his fellow business men would seize him, trying to pour the "sake" down his throat, and on his head. Teachers, even middle school teachers,

drink; students of the higher schools and universities commonly drink. The writer has been told that, at school ceremonies, on festival days, when the Emperor's picture is unveiled, the teachers are expected to drink.

Politicians drink: it is said that the habit of meeting in "machiai" (places for drinking and geisha), to confer about political affairs, is becoming more and more common, leading naturally to corruption and extravagance, and that brings us to the subject of drink and vice, which are intimately related here, as in all countries. "Drink and vice are almost inseparable in Japan, but take away the drink, and doubtless more than half of the problem of commercialized vice would be solved." We believe this to be a fair picture of the status of alcoholic drink in Japan.

Now, what are the factors working against it, and for purity, sobriety and righteousness? The men's "National Temperance League," under the Hon. Taro Ando, is more and more effective. It has seemed impossible to get full, recent information concerning it, as Mr. Ando is out of the country just now. It held its 22nd Annual Convention in Nov. 1919. Twenty two years ago there had been unconnected Temperance Societies here and there, in the country, formed largely through the interests and efforts of Mr. Ando, formerly Japanese Consul at Hawaii. Through the advice of Miss Clara Parrish, these scattered societies were united in one National League. At this last Annual Convention an appeal was made for a great forward movement, in view of the present unsatisfactory conditions in Japan regarding drink, pledging special efforts, and approving the raising of a fund of Yen 30,000 for more aggressive work. Yen 3,670 were raised to that end, before the close of the Convention. The League has 72 societies in Japan, and others in Korea, Manchuria, China, Hawaii and the United States, making the whole number affiliated with the National Temperance League, 91 in all, with a membership, in Japan, of 10,000, and 2,000 abroad. The National organ, the "Kuni no Hikari," has a

monthly circulation of 6,000 copies. The work has been making encouraging progress in recent time.

Considerable interest has lately been aroused in Osaka, where many citizens and business men have become interested. The editor of the "Osaka Mainichi Shimbun," and quite a large League, having been formed, and a regular series of lectures are being given in the public schools, on the subjects of drink, purity and the food question.

How much of this is a Christian movement the writer does not know, but it is something significant that substantial business men are awaking to the subject, from the standpoint of efficiency. Some members of the Home Department of the Government are said to be active on the subject, one member even giving lectures on temperance.

This sketch would not be complete without speaking of the stimulating visit of the Rev. D. M. Gandier, of the U. S. A. Anti-Saloon League, to Japan, who made wide and careful observations of conditions in Japan. Some of his observations have already been embodied in this sketch. From his observation in general he says:—"The liquor situation in Japan is exceedingly serious: drunkenness has increased rapidly during recent years; the testimony to this effect is so nearly unanimous as to be conclusive. The steady drinking of "sake" with meals and after evening meals, continues among the masses, while the "narikin" and others, whose incomes have been suddenly swelled, because of the war, are drinking foreign liquors as never before. Some of these "foreign" liquors are imported, but many of them are made at Osaka and other points in Japan.

Liquor and vice are associated in Japan, as they were in America. It is practically certain that the fight against commercialized prostitution and women slavery will not be won, till the drink traffic is restricted and drinking habits change.

Drink is causing inefficiency in business and the public service here, as it did in America. So long as men do business, either public or private, at "machiai," so long

will there be corruption and inefficiency. The wine and women of these meeting places make for waste of time, energy and money, and breed both vice and crime. Authority states that Japan leads the civilized world in venereal disease: with open eyes one sees the terrible toll it takes of child life. Drink is not the only cause of this, but it is the most prolific cause. No other one thing causes so much disease-breeding vice as liquor does." Dr. Gandier says it is his "deliberate judgment that alcohol is a greater curse in Japan than it ever was in America; that its use here is more widespread and more steady. There was more public drunkenness in America, but there is more habitual drinking here, and the alcoholism of steady drinking is the thing most to be feared." "Japan is making a host of drunkards. Some of them are seen on the streets these days, but to know how many there are one has to get a peep behind the scenes. Investigation in drinking places at night, after pay days, in several cities, showed crowds of men drinking to great excess. A Japanese friend said they were largely laborers and farmers."

As to the outlook for prohibition, Dr. Gandier says:—"Black as the clouds are at present, there is a rift and a promise of sunshine tomorrow. Japan has more total abstainers today than ever before. Testimony is abundant that more glasses are turned down, or stand untouched, at banquets, than in former years. Many business men have stopped drinking, and no longer use liquor in their business, because they have recognized the inefficiency caused by drink."

"Democracy is growing in Japan, the poorer classes are coming to a new self-consciousness. Democracy is coming as certainly in industry, as in politics. The more progressive and clear-headed employers recognize this. They do not wish to share control of their business with alcohol-soaked workmen. Forward looking captains of industry know this, and they are ready to learn about how other countries are trying to solve the alcohol problem."

Visiting most of the cities between Nagasaki and

Tokyo, Dr. Gandier found the people everywhere eager to hear about why America went dry, and how prohibition is working. The belief that prohibition is desirable for Japan, seemed almost universal. But the feeling that it is practically impossible to get prohibition in Japan, was equally universal.

He says "Japan is not yet ready for prohibition, but Japan is ready for prohibition propaganda; any speaker who will present the facts about alcohol, developed by modern science and modern industrial experience, will get a hearing in Japan, and any one who can tell how prohibition is working in other countries, will find the people ready to listen. The attitude toward prohibition, of educators, editors, employees and public officials, is much more friendly in Japan now, than was that of the same classes in America ten years ago. With the example of prohibition in the United States, Canada, and other countries, to help complete the job in Japan, it should not take ten years to do it." Knowing something of the success of prohibition in the States and Canada, and also knowing something of Japan's ambition to be a world leader in industrial achievement, Dr. Gandier says, "If these two things are capitalized to the uttermost, and an adequate campaign is immediately launched in Japan, it is easily possible that the time when prohibition becomes the national policy of the Empire, will be nearer five, than twenty, years from now. But whether five or fifty years away, prohibition will not be here at such date, unless a sane and effective campaign is launched immediately. If such a campaign is to be carried on, the Christians of Japan must do most of the work, and furnish the enthusiasm which knows no discouragement. This does not mean that the movement should be religious, in any formal sense. The movement which wins prohibition for Japan, will be a citizens' movement, as was the Anti-Saloon League of America. It will get cooperation from all sorts of good citizens, by demonstrating that alcohol is a national enemy, and that it does not pay, in either men or money. But the people who do the demonstrat-

ing, and who stay in the fight, when it seems to be going against them, will be those who believe that a God of righteousness reigns supreme, and whose lives are driven by the dynamo of love. Prohibition would not be the policy of the United States and Canada today, had there been no Christian forces in those countries. The Christians of America won the fight by demonstrating that the liquor traffic is a terrible waste of men and material, and that prohibition means increased efficiency, cleaner government and better business. It will be the same in Japan. There is not sufficient moral energy any where else to break through the customs of centuries, and to initiate anything so radical as prohibition. The Christians must lead the way!"

With these vigorous statements of Dr. Sandier's, we end this sketch of the drink conditions in Japan.

CHAPTER XXVI

LABOR MOVEMENTS IN 1919

BY TOYOHICO KAGAWA

The year 1919 marks the entry of the laborer into Japanese politics. The campaign for universal suffrage was opened on February 7th, in Kyoto by Mr. Gizo Takayama, son of the acting president of Doshisha University. He invited Mr. Yukio Ozaki to come to Kyoto and speak to a meeting of laborers on the question of universal suffrage. This was the first political mass meeting of laborers ever held in Japan, and it came as a decided shock to both government and people. The next day a similar mass meeting of laborers was held in Kobe. Since that time the attitude of laborers toward political matters has entirely changed. The influence of the discussions at the Peace Conference added to this agitation has made a profound impression in Japan. One of the results of this movement has been the establishment of two new magazines in the interest of the study of Social Questions. One of these magazines, entitled "Emancipation" has a circulation of about 20,000 copies; and the other, called "Reconstruction," has a circulation of about 32,000. Professor Hajime Kawakami of Kyoto University, an orthodox Marxian, started a magazine called, "The Study of Social Questions," with himself as editor and sole contributor. 150,000 copies of the first issue were sold. A little later Mr. Kesayo Yamasaki began publishing a magazine called "The Study of Socialism," in which he imitated closely the style, the printing, the name and even the cover of Professor Kawakami's magazine. Mr. Yamasaki is a socialist, a lawyer and a humorist; and he presented

his ideas in a popular and practical manner. He has secured Mr. Toshihiko Sakai and Mr. Hitoshi Yamakawa, the two socialist leaders as his contributors. Mr. Sakai is also a great humorist,—called the Bernard Shaw of Japan. For years Mr. Sakai has not been allowed to make a speech in public. There are always detectives in attendance when he is to speak, and they always call him down before he has been speaking five minutes. Being forbidden to speak in public, he writes under the nom de plume of "Shiburoku Kaizuka." Under the form of fables such as "The Cat's Whooping-cough" or "The Cat's Suicide" he writes ridiculing the various institutions of Japanese society. He is a sort of mocking materialist, and he now rides on the crest of a wave of popular favor.

On April the 3rd, 1919, the first Japanese Federation of Labor was organized in the west, or Kansai section of Japan. This was the name taken by the Kansai section of the Yu-ai-kai, and the Government permitted the organization. A manual laborer was elected president,—Mr. Jokichi Kimura of the Kawasaki Dockyard. This new Federation of Labor has opened the path along which the Labor Movement in Japan must develop in the future. Heretofore the Government has been afraid to allow any such political labor organization on the ground that it would constitute a menace to the throne.

When the young men laborers of Tokyo and their sympathizers among the Intellectuals found that this Federation had been premitted in the Kansai section, they took another step forward and began to found unions in which there should be no representatives of capital, and no reference to the wishes or interests of capital. The first of these was the "Job Printers' Union," which was followed by numerous others of a similar character.

In September, 1919, the Yu-ai-kai was reorganized along lines similar to the Kansai Federation of Labor, and elected twenty four committees and nine executive officers. Hitherto, President Suzuki had been the only

responsible leader, and the laborers in general had no authority, and had taken little interest in the organization. In the September convention, the laborers elected responsible committees largely composed of laborers, but including their Secretaries, Mr. Suzuki and myself. A manifesto was published, placing the movement on a genuine labor basis, and taking an uncompromising attitude toward capitalism. A platform with twenty articles was adopted, following the Paris Labor Conference, as the future labor program of Japan.

Two weeks after this convention the question arose regarding Japan's representative at the Labor Conference at Washington. The Government wished to keep control of the situation and prevent any genuine labor representative from being sent. Seventy five delegates came together from sixteen industrial centres, but of these only nine or ten were real representatives of labor. The rest were managers or owners and representatives of capital. Hence arose the strong opposition of the Yu-ai-kai and of six of the real labor representatives present. The Government was in the end successful, choosing Mr. Uhei Masumoto, chief engineer of the Toba Dockyard and member of its Board of Directors. The Toba Dockyard is controlled by the Suzuki Company, which is one of the three most powerful industrial organizations in Japan. The Suzuki Company is particularly obnoxious to labor in general, and Mr. Masumoto's connection with this concern was the reason for the bitter opposition to his election as Japan's labor representative at Washington. When he started to America on September the 27th, two thousand laborers with crape on their arms and funeral tablets in their hands went down to the docks to see him off. He managed, however, to evade the genial crowd and get on board his steamer from a police launch.

One result of all this agitation was the discovery by the laborers themselves and by the people at large, of the tremendous power of labor. They found out that the Government was afraid to take a strong policy in opposition to the wishes and demands of organized labor.

While the agitation in Tokyo against Mr. Masumoto was at its height, the famous sabotage strike broke out on September 18th, in the Kawasaki Dockyard, at Kobe. The men felt that they had serious grievances. They were working, on an average, fourteen hours a day, and some of them were obliged to work at times twenty four hours on a stretch. They contrasted the bare living wage that they were getting with the enormous dividends paid and the enormous salaries paid to the executive officials of the company. It was reported among them that the company had made greater profits through the war than any other company in Japan, and they were told that President Matsukata had brought back with him from one trip to Europe, eight million *yen* of statuary and paintings. The factory where the men had to work, was dirty, with no suitable wash rooms or dining rooms. Accidents and injuries were numerous. As long as the war lasted they received good wages and were contented; but with the advent of peace wages were scaled, and the cost of living continued to rise. They had been getting a 75% increase in wages as a war allowance, and there was talk of having this cut off. But in view of the 333% increase in the cost of living from pre-war prices, without the war allowance, living would become impossible.

In view of these grievances the sixteen thousand workmen of the Dockyard conferred about the best mode of procedure. If they organized a strike, they would be liable to arrest and punishment under Article 17 of the Police Regulations. A description of "sabotage" had appeared in a magazine, some time before, and this struck them as just the method suited to their case. They elected an executive committee of seventy six to represent them, dismissed the guards and took control of the yards, forbidding all drinking and violence of any kind. For eleven days the men came regularly, dressed in overalls and bringing their lunches, and stood idly before their machines, doing no work at all. They demanded four things: 1, That the war allowance be made a part of the regular wage, and that all workers

be allowed a 50% increase on the old scale of wages, 2, That Mr. Matsukata should immediately announce the date of distribution of the special bonus of Yen 3,700,000 which had been promised months before. 3, That all who had been in the employ of the company for six months, or longer, be given a bonus twice a year. 4, That dining-rooms, wash-rooms and better sanitary arrangements be provided. At first these demands were refused, but finally all were agreed to except the one point that all workers should be given a 50% raise; and Mr. Matsukata went further and decided upon an eight hour day for all workmen. This was an epoch-making victory for labor, and its influence was immediately felt throughout the whole country. Within two weeks one hundred and eight factories in the Kansai section, had established the eight hour rule to avoid the strikes that were threatened. Encouraged by this victory, strikes were organized everywhere in Tokyo. By the end of the year over two hundred strikes took place in and around Tokyo. The most serious of these strikes were those in the Hidachi, Kamaishi and Ashio copper mines. In Ashio over 20,000 striking miners were successful in abolishing the "hamba" or boss system, under which the boss who collected the laborers, was able to squeeze 20% of their wages. Their war allowance was also made a permanent part of their wages.

At the Hidachi mines, owned by the Kuhara Company, the strike ended in failure. Mr. Tanahashi and Mr. Azo, two leading secretaries of the Yu-ai-kai, were arrested as agitators, along with thirteen of the laborers. Their trial has not yet been settled, but under the present laws, conviction seems practically certain.

Mr. Hara's cabinet and the Seiyukai, which is back of the cabinet, has especially feared the linking up of the Labor and Universal Suffrage Movements. The labor leaders wish, above all else, to secure the abolition of the famous "Article 17" and the enactment of just factory laws; but without a political upheaval of some sort neither of these ends can be attained. So again from the Kansai the Labor Universal Suffrage Movement

was started. Thirteen different trade unions, with which are connected 150,000 laborers in Osaka, Kyoto and Kobe, formed a federation for the promotion of universal suffrage under the leadership of Kako Imai, M. P., and myself. I was elected executive head of this league. This movement also spread to Tokyo, and there sixty-eight organizations, mostly labor unions, have united in demanding universal suffrage.

Mr. Hara has adopted an attitude of uncompromising opposition to this whole movement, using the whole power of the police in suppressing, as far as he dares, public meetings and agitation through books and magazines. It was a most dramatic occasion in Tokyo, when, on Feb. 26, 1920, the Diet was suddenly dissolved in the height of the suffrage discussion, and before a vote had been reached. The Diet Buildings were at the time surrounded by ten thousand laborers, who were breaking through the cordon of police set by the authorities to hold them back.

In the winter of 1919 Mr. Hara and Mr. Tokonami asked that the millionaires throughout the country contribute a fund of fifty million *yen* for the establishment of a Reconciliation Board of Labor and Capital. His Majesty the Emperor has contributed three million toward this object, but the total amount collected is only twenty millions, and as yet nothing has been done. It is proposed to establish Labor Exchange Bureaus.

Another striking feature of the situation is the organization under government patronage, of the "Koku-sui-kai," or Society of Pure Nationality, to uphold the prestige and dignity of the throne. This is a union of gamblers and ruffians, who can serve to counterbalance the regular labor unions, and intimidate their leaders. The president of this body is a prominent brothel-keeper in Fushimi, near Kyoto. They claim a controlling influence over 500,000 laborers of the lowest class, —gamblers, brothel-keepers and ruffians. They have been freely used as strike-breakers, and in attacks on speakers at labor meetings. One of these men made an attack on Mr. Ozaki in his hotel at Nagoya. At the

strike at the Yawata Steel-works, the strike leaders had narrow escapes with their lives from these ruffians, with no interference whatever on the part of the Government to protect them.

The latest development in the situation is the organization of the Laborers' Universal Suffrage League, representing the whole country. The Yu-ai-kai has become a militant organization. The laborers have awaked to a new sense of class consciousness, and are determined to press on to the attainment of their rights.

CHAPTER XXVII

FOR THE PROMOTION OF INTERNATIONAL FRIENDSHIP

BY K. S. BRAM

The first step by the Conference of Federated Missions looking toward the Christianizing of relations between nations was taken in 1913 when a "Peace Committee" was appointed. Since that date the Committee has changed its name twice, first becoming the "Committee on International Relations" and then the Committee "For the Promotion of International Friendship through the Churches," the name now held by the Committee. The object of the present Committee is to serve as "a medium for promoting the application of Christian ideals in the relations between peoples in the Orient and Occident."

The Committee is composed 12 members appointed by the Conference and 3 members coöpted by the Committee. The three coöpted members for 1919-1920 are; Dr. Sakuzo Yoshino, of the Department of Law in the Imperial University; Rev. Kameji Ishizaka, Supt. of Home Missions for Japan Methodist Church, and Mr. H. S. Chang, Secretary of the Chinese Y. M. C. A. In Tokyo. Of the 12 members appointed by the Conference 2 are from England, 4 from Canada, and 6 from America.

The funds for this Committee's work have been contributed by the Church Peace Union of New York. The appropriations of this organization have made it possible for the Committee to secure an office, employ a typist and pay all other expenses connected with the Committee's work. The services of the Executive

Secretary are contributed by his Mission, but the Committee pays his travel expenses and part of his house rent.

The most concise statement of the work the Committee is attempting is found in the Program adopted by the Committee at its Annual Winter Meeting, Jan. 15-16, 1920. The aims of the Committee as summed up in this program are:

1. To encourage in the Church greater emphasis on the Christian doctrine of the brotherhood of man.
2. To encourage local churches to extend fellowship and service to strangers and foreigners in their communities.
3. To promote closer intercourse, fellowship, and coöperation between Christians of different countries.
4. To correspond with individuals and groups in other countries interested in securing the application of Christian ideals in relations between peoples.
5. To introduce travelers to the best elements in the life of the peoples visited.
6. To arrange for informal conferences with representative people of different nations in order to promote better understanding and effective coöperation.
7. To present verified facts as to international injustice to persons who are in a position to use them in the most helpful way to remedy the unjust conditions.

The part of this program that has been most emphasized since October has been item No. 6, concerning conferences with representative people from different nations. This has been found one of the best methods of getting at the problems involved and at the same time of establishing the much-desired contacts with Christians, groups in other countries.

It is planned to carry out items 1 and 2 by preparing a series of pamphlets for use by missionaries, pastors, and Sunday School workers. To secure the proper emphasis on the Christian conception of international brotherhood, to develop the world consciousness within the Christian body, is after all the main task of this Committee and all organizations that hope to see the Christians lead the way into an era of "Peace on earth and good will among men." It means a long campaign of education within and without the church, just as has been carried on by the prohibition forces and is now being carried on for the elimination of the social evil.

Items 3 and 4 of the program have been best met by visits of members of the committee to China and Korea. Dr. Oltmans, chairman of the Sub-Committee on Inter-Oriental relations, went to China at the time the "China-for-Christ" Conference was being held in Shanghai in December, 1919. Missionaries and Christian workers from all over China were in attendance at the Conference, and Dr. Oltmans was able to have personal interviews with many of them. On his return he made a full report of his observations and findings to the Committee meeting held Jan. 15 and 16th. Later he met with Japanese Christian leaders in several group meetings and presented a full account of his visit.

Rev. K. Ishizaka, also a member of the Sub-Committee on Inter-Oriental relations, went to Korea in November, on a visit of several weeks. His primary purpose was to visit the churches of his denomination in the capacity of Supt. of Home Missions, but he was able to render a fine service of the cause for which this Committee exists. He carried with him a gift of *Yen* 4,000 from the Japanese churches to assist the Koreans in rebuilding some of the churches that had been destroyed. On his return his statement exonerating the missionaries from connection with the independence agitation was given wide publicity in the Japanese press.

**International
Injustice**

In connection with the last item in the program regarding use of facts concerning international injustice, individual members have been able, in a number of instances, to present such facts to men in influential positions. On one occasion a missionary from Korea, with important information, was introduced to the civil Administrator of Korea who happened to be in Tokyo at the time.

Future Possibilities

The experience gained during the first five months of the Committee's work with an executive office has convinced the members that the work is in line with the greatest needs of our time and that the possibilities for great good to the Christian movement in the Orient are limitless. The Church Peace Union has approved of the beginning made and pledged its support.

JAPAN

PART VIII **OBITUARIES**

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CHAPTER XXVIII

I.—MISS ADELAIDE DAUGHADAY

Miss Daughaday was born at Guliford, N. Y., March 2, 1844, and studied at Albany Normal School, and Maplewood Seminary, Pittsfield, Mass. She reached Japan March 21, 1883, under the American Board, taught at Baikwa Girls' School, Osaka, engaged in evangelistic work at Tottori, and, for many years, at Sapporo, where she died July 1, 1919. Her work was largely with young people, and her ability to enter their interests was one of her strongest characteristics and a prime cause of her success. For over twenty years she exercised great influence thru her Bible classes for students at Sapporo College. She was called to endure great suffering for some months before her release, but still felt she had a work: "I have three duties here in my bed, to show the glory of God: To be patient, to be thankful, to pray incessantly." Her monument bears the words:

"And I shall see Him face to face,
And tell the Story, "Saved by grace!"
suggested by her at the end.

II.—THE VEN. ARCHDEACON HUTCHINSON

Arthur Blockey Hutchinson was born in London Aug. 24th 1841. He entered the C. M. S. College at Islington 1886, and was ordained by the Bishop of London three years later. After two years' work in an

English parish he sailed for Hongkong as a missionary of the C. M. S., returning to England in 1879. On his return from furlough he was appointed to the Japan Mission, and, after seven years at Nagasaki, removed to Fukuoka, where he spent twenty years. He passed away at Karuizawa, and was buried there on his 78th birthday. Forty eight years of his life were given to foreign missionary work, and he is mourned by many who think of him as their spiritual father. He was well known for steadfastness with which he maintained evangelical principles, and for the brightness of his smile. He leaves a widow and twelve children. One daughter is engaged in missionary work in Ceylon, and two sons follow him in the C. M. S. Japan Mission.

III.—ANTHONY WALVOORD

He was born at Cedar Grove, Wisconsin, March 1878, and, after an operation for malignant carbuncle, died at Nagasaki, September, 16, 1919. After graduation from Hope College, Holland, Michigan, and principalship of a high school, he came to Japan, in 1905 as teacher in Steele Academy, of the Reformed Church in America. In 1910 he was appointed principal. The school, during his administration, had an enviable reputation for orderliness and discipline, and was so enlarged as to accommodate 200 more students. Efficient in other respects, his chief impress upon teachers, students and friends was spiritual. He lived close to the Master, and into common tasks put an unusual amount of spiritual content.

IV.—MRS. J. COOPER ROBINSON

Bessie Poynton Robinson, born at Nottingham, England, September 23, 1858, went to Canada in 1881 to teach, married Mr. Robinson, May 26, 1888, and

reached Tokyo the following September. They were sent by an association of graduates of Wycliffe College, because the Mission Society had not then entered upon foreign service. They were located at Tokyo, Nagoya, Niigata, and, again, at Nagoya till their furlough in 1918. She died at Toronto, November 11, 1919. Hers was a quiet, but effective Christian influence, which won to Christ one and another who came into intimate touch with her. Her sympathy and patience profoundly impressed those about her, and "the love of Christ constrained her through all her life-work."

V.—REV. P. P. MEDLING

Mr. Medling, Southern Baptist Mission, died Dec. 31st, 1919, in Kagoshima, of influenza. He was born in Dyer, Tenn., June 12th 1880, graduated at Southwestern Baptist University and at Southern Baptist Theological Seminary. He was appointed missionary to Japan on July 31, 1907, sailed for his field in October of that year, and was located in Kagoshima through his term of service. He married Miss Lena Rushing, of Lebanon, Tenn., whom he leaves, with five children, now in Kagoshima. He was a man of God, a faithful and devoted worker, able to see both sides of important questions. His reward has gone before, and his good works will follow him.

VI.—REV. JAMES H. BALLAGH, D. D.

The Rev. James H. Ballagh, D. D., was born at Odells Lake, N. Y., on September 7, 1832. After graduation from Rutgers College in 1857, and from New Brunswick Seminary in 1860, he was ordained a minister and received his appointment as missionary to Japan in July of the same year from the Board of

Foreign Missions of the Reformed Church in America. On June 1st 1861 he sailed, with his bride, from New York on the sailing vessel "Cathay" by way of Cape Horn to Shanghai and from there on a small yacht to Japan arriving at Kanagawa on November 11 of that same year.

In 1863 they moved from Kanagawa to Yokohama and here Dr. Ballagh spent all the rest of his long missionary career.

In 1864 he baptized his own Japanese language teacher, the first Protestant convert in Japan to receive baptism.

When the first Protestant church, the Kaigan Church in Yokohama, was organized Dr. Ballagh became its first pastor.

With the exception of the early years of teaching, Dr. Ballagh devoted his whole life to evangelistic work and was very successful in winning souls by individual effort.

Dr. Ballagh became 88 years of age, being the nestor of all the missionaries in Japan, and fell asleep on January 29, 1920, at the home of his daughter, Mrs. R. E. McAlpine, at Richmond, Virginia.—A. Oltmans.

VII.—REV. C. H. D. FISHER

Charles Henry Day Fisher was a native of Illinois, born Nov. 8, 1848, and died in Yokohama, Feb. 2, 1920. He was a graduate of the (old) University of Chicago in 1874, and of the Baptist Theological Seminary (Chicago), in 1877. In America, he held pastorates at Geneseo, Ill., and Duluth, Minn. In 1880, he married Miss Emma Haigh, of Chicago. came to Japan in 1883, and settled in Tokyo, where almost all of his missionary career was spent. He was a real pioneer missionary, working hard and faithfully at whatever came to him. He deserves special credit for opening work in that old, conservative stronghold Mito, and for organizing the Baptist Mission Shadan (Corporation).—E. W. C.

VIII.—REV. JAMES HORACE PETTEE, D. D.

He was born at Manchester, N. H., July 16, 1851, graduated at Dartmouth 1873, and at Andover theological school 1877, supplied a brief pastorate in N. H., married Miss Isabella Wilson, August 1, 1878, arrived in Japan Oct. 26, 1878, and was located at Okayama from September 1879 till February 1916, when he removed to Tokyo, went on furlough July, 1918, and died at Boston, Mass., February 17, 1920. He engaged in many labors among the churches in his locality, but was most prominently identified with Okayama Orphanage and Christian Endeavor in Japan. He was "Father of Christian Endeavor in Japan," and if Mr. Ishii was founder of the Orphanage, Dr. Pettee, for many years, was its balance wheel and sustainer. Few missionaries are called to so great a total of committee work as he performed, and toward conservatives, radicals, and all others, his policy was *medio tutissimus ibis*.

FORMOSA

ALONZO

CHAPTER I

CANADIAN PRESBYTERIAN MISSION NORTH FORMOSA

Formosa is a mountainous island, nearly half as large as Scotland. The greater part is still covered with forests. Some of the peaks rise to a height of over 10,000 ft., the highest, Niitakayama, being even higher than Mt. Fuji.

The population of the island is over 3,600,000, of whom 180,000 are Japanese, 120,000 are aborigines, who live in the interior of the mountainous regions, and who have not yet entirely given up their head-hunting ways. The rest of the inhabitants are Chinese.

The majority of the people are engaged in agriculture. There are yet but few factories in the country. The island still supplies herself and Japan with sugar. She produces more camphor than any other country in the world. Rice, tea, bananas, gold, petroleum and sulphur she also exports, while coal is becoming one of her chief factors of trade. The Island now produces more coal than she can use.

Owing to the war, few new public works have recently been projected, but the opening of the Giran Railway should not be passed without a few words. Hitherto, the Giran plain has been shut off from the rest of the Island by a ring of mountains and the sea. Now that a railroad is in the course of being completed, Giran will be brought close to the centre of our mission work. As we have there a number of stations requiring supervision, and in the chief city of the plain an exceedingly promising cause, the opening of the railroad will cut out many arduous days of travel in the course

of the year, and ought to render the work of the itinerating missionary in that part of the field, more effective than ever before.

During the year, series of special **General Evangelism** meetings were held in fifteen churches.

One interesting feature of these meetings is, that they are financed by the Home Mission Fund of the Native Church. Some years since, this fund was started, the first intention being to open up some new territory, preferably among the aborigines, which should be the Home Mission Work of the Formosan Church. This plan, however, was more easily conceived than brought to an immediate execution, and, meantime, the funds have been voted to a vigorous series of attacks on the heathenism lying all around each little group of Christians. Evening meetings, well advertised, are held in the church, sometimes for three weeks together. The reports of increased interest and new hearers added are encouraging.

As the Fiftieth Anniversary of the founding of our Mission approaches a vigorous effort to reach every town, village and hamlet of our field, with the Gospel, before that date, has been launched. The preachers and pastors have organized themselves into preaching bands, each band to give at least five days a week to carrying the Gospel to all hitherto unreached territory.

During the year the Tamsui Church has become self-sustaining, and has had a pastor settled over them. This makes thirteen self-supporting congregations in all.

The salary question here, as elsewhere, is to the front. Though the preachers' stipend was increased early in the year, still it was far from being sufficient, in view of present prices, and many talked of resigning. In the fall two of the Christians, neither of them of many years standing, of their own accord made a tour of the stations, urging the people to rally to the support of their preachers and pastors. As a result the salaries have been raised by a minimum of five yen a month, in some cases, ten.

**Educational
Evangelism**

The Theological College has had an attendance of fifteen. One of these is a most interesting young Japanese, who was converted in Japan, in the Salvation Army, a year or two ago. His parents have lived, for years, in Formosa, and he feels that he is called of God to preach to the Formosans. To this end he has entered our College, and is doing his best to master the Formosan tongue.

In the Middle School for Formosan boys, eighty-eight were in attendance, all boarders. The curriculum is that of a Japanese Middle School, and nearly all the subjects are taught in Japanese. We are in great need of a new building, our present quarters being too cramped, and in constant need of extensive repairs. During the year a new athletic field has been leveled and laid out.

Eight boys from non-Christian homes were baptized at mid-summer. On being asked what, in Christianity, first made a strong appeal to them, each declared it was God the Creator. Each boy also pointed to the first term in school as the time when he made up his mind to become a Christian.

The Girls' School for Formosans, is organized into two departments, the Preparatory and High School, of four years each. Pupils are admitted to the Preparatory Dept. on examination from the Second year Public School, or, if they have a thorough knowledge of the Roman letters. They are admitted to the High School Dept. from the Preparatory, or on examination from the Government Public Schools.

The Lower Department has had an attendance of forty-six, the Higher, twenty-nine, making a total of seventy-five, all boarders. The teachers are both Japanese and Formosan, nearly all the subjects being taught in Japanese.

In the spring of 1919, The Middle School for boys and the Higher Dept. of the Girls' School turned out their first classes of graduates. The boys were nine in number, and the girls, four. Of the boys, five entered

the Theological College, three entered business, and one went to Doshisha for a few years' study, preparatory to assisting in the school on his return. Of the girls, one was married, two became teachers in the Preparatory Dept., and one went to Japan for further study. Both schools have suffered, during the year, from the prevailing shortage of teachers.

The Bible Training School for Women has had an enrollment of about thirty-five students. These are mostly married women, usually being the wives of students, doctors or teachers, as often non-Christian as Christian. They enter for at least one term of three months, and can obtain a diploma from the school at the end of two years. The main subject of instruction is the Romanized Bible, but instruction is given as well in Japanese, Chinese Character, Arithmetic, Geography, Singing, and, if desired, Grgan. One recent graduate, who came to the school straight from a heathen home, is now giving excellent service as a Bible Woman.

Owing to the absence on sick-leave,
Medical Evangelism of the doctors, the Hospital has been closed and all medical work at a stand still.

KOREA

1880

1880

GENERAL SURVEY

ANONYMOUS BY REQUEST

Political Events Political events overshadowed everything else in Korea in the year 1919.

A movement which seemed to have its roots in the doctrine of the selfdetermination of small nations, proclaimed before and at the Peace Conference, and which apparently had taken a strong hold on the consciousness of the Koreans, reached its culmination on the first of March, when a proclamation declaring the independence of the country, signed by thirty-three men, of whom half were Christian leaders of prominence, was read in the leading centers of the country, followed by demonstrations in honor of the event. From the cities these demonstrations spread to the country and before the month of March was over almost every town and hamlet had tried to celebrate the announcement of the country's independence.

The demonstrations for the most part consisted of processions of old and young men with some young women, who shouted with hands in the air, or waving of hats, the chief cry being "Mansay," the Korean equivalent of the Japanese "Banzai," which means "Ten thousand years," and is the oriental acclaim of loyalty to country or emperor. They visited the government offices and foreign consulates. They carried no weapons, and avoided all violence, though they shouted enthusiastically and manifested the most exuberant spirits. Strikes took place in Seoul during the early weeks, and a little later on the merchants in Seoul closed up their shops and kept them so for about a month.

The thirty-three signers of the declaration at once surrendered themselves to the police authorities and were

placed in solitary confinement where they still remain with their "preliminary trial" unfinished.

Despite the peaceful nature of the processions the police authorities at once took forceful measures to suppress them, and during the first half of the month many men, women and children were wounded or killed by gunshots, bayonets, swords, firehooks, etc. It was stated by the authorities that they were compelled to resort to these strong measures because the rioters, as they were called, were killing policemen and gendarmes and burning government offices, but in judging as to this it may be well to study the statistics of dead and wounded tabulated below which are the official figures of the police and gendarmes departments.

Terrorism was the watchword adopted by the military authorities for dealing with the situation in the country. Whenever the crowds assembled for shoutings—any town or village or cluster of hamlets which had not demonstrated lost caste with its fellows who had—they were fired upon, and so numerous were the casualties that at one time Severance Hospital had more than seventy cases, the majority being gunshot wounds. Other Mission hospitals tell the same story. It is said that many were prevented from coming to the mission hospitals by the police.

The heavy garrison already in the country was reinforced from Japan. Some repulsive massacres were perpetrated by the military and gendarmes, notably at Chai Am Ni and Maungsan. At the former place, according to the testimony of the villagers, some thirty or more Korean men were gathered in a Christian church by the soldiers on the pretext that they were to hear some instructions, and after they had entered were fired upon by the soldiers and the building set on fire. All perished but one. In the same region numbers of other villages were burned apparently to terrorise the population. The government has since made some provision for relief.

The uprising served to bring into relief the cruelties of the police and prison system. Thousands were arrested all over the country, either at the time demonstrations were occurring or afterwards. Under the system in vogue in Korea, the police have extraordinary powers. Warrants are not required. Most of those arrested claim to have been put under torture, or subjected to harsh treatment, in order to compel them to confess their own connection with the movement or disclose the identity of others. The rack, the thumbscrew, the press, burning with hot irons, pouring liquids down the nostrils, suspending from the ceiling, tearing off fingernails and toenails, were some of the methods said to have been used to extort confessions. Girl prisoners who were afterwards released say they were stripped naked before male officials, beaten, abused, insulted, and reviled for their religious beliefs; and while many were discharged as innocent they have no recourse against those who treated them so brutally.

The treatment of those whom the police turned over to the courts and prisons was somewhat more enlightened, but even at this stage authenticated stories of inhumane acts are numerous. At the West Gate prison, Seoul, for example, teachers and girl students from several Christian schools, many coming from families of high rank, were reported to have been stripped, compelled to bathe in view of male officials, and subjected to other indignities. Many were denied warm clothing in prison buildings not heated, in a climate where the temperature in winter often goes down to zero, and in consequence cases of frostbite have been numerous. Even the prison hospital in Seoul was without heat. One pitiable case occurred of a dying student being turned over to his father absolutely naked on one of the coldest days in winter. Instances of kindness on the part of the prison officials have also been reported, but these only threw the general cruelties of the system into bolder relief.

It might have been expected that the courts above

police grade would have been much more humane in their treatment of those arrested. But numbers were sentenced by the courts to receive a punishment of 90 blows on the buttocks, delivered at the rate of 30 blows on three consecutive days. They were then sent out without any medical attention and many cases of gangrene of the bruised flesh resulted. Out of eleven students so punished who came to the Mission hospital at Syenchun, two died from bloodpoisoning. Severance Hospital at Seoul treated numbers of these cases. Up to October 31, the official records report 1,514 men flogged by judicial order. The government-general has announced that flogging will be abolished after April 1, 1920.

Casualties The writer has been furnished with official figures showing the casualties and number of arrests, which indicate how extensive the affair was. The statement shows 9 Japanese killed and 186 wounded: with 631 Koreans killed and 1,415 wounded. The official figures cover only those who were reported to the police, and the authorities admit that they are incomplete. The Koreans claim that these Statements cover only a minor part of the whole and it is unlikely that the real number of killed and wounded will ever be known. Some of the Christian communities kept records but these have not yet been published.

Arrests The official figures show that between March 1 and July 20 28,934 arrests were made, of whom 15,749 were dealt with by the police and 13,185 sent to the courts. Of the 15,749, mentioned, 9,078 were flogged. The arrests continued all through the summer and into the Fall, and it would not be out of the way to estimate the number arrested up to the time of writing at perhaps 40,000.

Judged by Anglo-Saxon standards of justice, the lot of the prisoner in Korea is a sorry one. He has no right of Habeas Corpus, and must lie in prison until it pleases the authorities to produce him in public for trial. For months he is denied the privilege of communicating

with or seeing relatives or friends. In the secrecy of the prisons he is subjected to "preliminary trials." All of the trials are conducted on the assumption that the accused is guilty, and the burden is on him to prove himself innocent. The whole weight of the state,—espionage, torture, and so on—is pitted against him. The signers of the independence manifesto have been in prison for twelve months, and have never yet appeared in public court. It is only lately that their nearest relatives have been permitted to see some of them. Some of these men represent the finest culture in Korea. One, Pastor Kil, the famous evangelist, is widely known through the writings of Dr. Gale.

One feature of the uprising was the **Animosity towards Christians** apparent animosity displayed by the police in many sections towards Christians. Many Churches and schools were burned. Mission schools and hospitals and missionaries were searched. One missionary, Rev. E. M. Mowry, of Pyengyang, was imprisoned for giving asylum to some of his students. His case was carried to the Supreme Court, the original sentence of six months imprisonment with hard labor was reduced to a fine of 100 *yen*, or twenty-one days with hard labor. Two ladies connected with the Australian mission were arrested and detained for two days. At Pyengyang Rev. E. W. Thwing and S. L. Roberts were placed under arrest temporarily while Mrs. Moore and Miss Trissell were molested by soldiers. So many instances have been reported where the mere fact that the individual was a Christian was a sufficient pretext to arrest him or mark him out for especially severe treatment that it is difficult to get rid of the feeling that the official mind became imbued with the idea that Christianity was the inspiring force behind the whole movement. The attitude of the lower officials, and of some of those higher up, the tone of the press, and other factors, all foster such an opinion. It must be stated that the Minister of Justice issued a public statement absolving the foreign missionaries from any part in instigating the demonstrations, but it seemed to

have little weight with some of his colleagues, and it certainly did not weaken the vituperations of the Japanese-controlled vernacular press in Korea and Japan.

**Missionary
Neutrality**

On the political question the foreign missionaries adopted an attitude of neutrality, but they were never neutral on the question of brutalities. The foreign missionary realized that the Koreans had many grievances against the harsh rule of the Japanese, that they were discriminated against in educational advantages as compared with their Japanese fellow subjects, discriminated against in political and often in social status, and some indeed held that the Japanese were exploiting the resources of the peninsula largely for the benefit of the Japanese people without reference to the effect on the Koreans. They were denied freedom of public assembly, except for religious purposes, freedom of speech and of the press, and they had no organized political process by which they could either make their wishes known to their rulers or participate in their own government. Every Japanese civil official carried a sword, including the judge and the schoolmaster. Probably nowhere else in the world was the rule of the sword more absolute than in Korea.

So long as the Korean people seemed content to remain quiescent under this rigorous rule, the missionaries did not feel called upon to take any stand but, as I stated before, the missionary body could not remain silent when atrocities were committed, and they used what means they could to bring public opinion in Japan and elsewhere to bear upon the Japanese national conscience. When the Japanese appealed to them to use their influence to restrain the Korean Christians from proceeding with further demonstrations the feeling was unanimous that the missionaries should be absolutely neutral, leaving it to the Koreans and Japanese to settle these political matters between themselves.

**New Governor-
General Appointed**

By the middle of May, 1919, the chapter of horrors had been written; the policy of repression and martial law had produced a semblance of quiet;

and in July Count Hasegawa, the Governor-General, returned to Japan. Shortly afterwards his resignation was announced. With him went nearly all the leading members of the government. He was succeeded in August by Admiral Baron Saito, whose appointment was preceded by an Imperial Rescript altering the "fundamental law of Chosen" in certain respects. The Prime Minister of Japan, Mr. Hara, stated that the methods of the former administration were not in accord with modern ideas and promised a more enlightened rule under Baron Saito, which was confirmed by the new Governor General himself in a proclamation issued a few days after his arrival in Seoul. The day of his arrival was marred by a nefarious attempt to assassinate him. The perpetrator was arrested some weeks later and has recently been sentenced to death while three alleged accomplices have been sentenced to various periods in prison. The fact that the accomplices are so few seems to prove that it was an isolated deed and not one sanctioned or condoned by the mass of the Korean people.

Since the arrival of the new Governor General a program of reforms has been announced. The reforms which have been carried into effect include the following; abolition of the wearing of uniforms and carrying of swords by civilian officials; separation of the functions of the gendarmes and police, the latter, being placed under a civilian head and their number considerably augmented; revision of the cemetery regulation permitting private burying grounds to be used instead of only the public cemeteries established since annexation; abolition of discrimination in salaries and status between Japanese and Korean officials. (This reform is questioned by the Koreans, for while the basic salary seems to be the same the Japanese draws a tidy sum extra in "colonial allowances" of various kinds); making Koreans eligible for appointment as principals of schools; change in curriculum of Higher Common Schools effective from January 1, 1920, making it more nearly approximate that of the Japanese Middle schools; under the promise

to give greater freedom to the Press four newspaper companies have been granted permits; it has been announced that the transaction of official business will be simplified; bonussing of Japanese officials who acquire the Korean language has been introduced.

Among the reforms promised but not yet in effect are the following:

Granting of institutions of local selfgovernment, the first step to be the creation of advisory councils lengthening of primary school course from four years to six years; to go into effect April 1, 1920.

Announcement that 100 primary schools for Koreans will be opened each year.

Restoration to private Schools of the privilege of giving Bible instuction and having religious exercises; permission to higher educational institutions to use the Korean language in teaching.

Abolition of flogging to go into effect from April 1, 1920.

Judiciary to be made independent of executive, tenure of judicial posts to be made more secure, police not to be permitted to tamper with judicial power.

Appointment of inspectors who will make journeys of inspection in the provinces and report to the Government General.

Freedom of speech and meeting will be granted "as far as such freedom does not interfere with the maintenance of public peace and order."

Since his arrival Baron Saito has
 Federal Council's
 Petition shown many courtesies to the missionary body, and his departmental heads have also shown a greater disposition to cooperate with them. The Director of the Education Bureau paid an official visit to the Federal Council when it was in session at Seoul in September, and invited any suggestions or views that the missionaries wished to lay before the government. Advantage was taken of this invitation to present a memorandum, citing the difficulties under which the missionary enterprise had operated since the annexation and asking for relief.

The following are the headings of the memorandum :

In regard to evangelistic work :

1. Abolition or simplification of the system of reporting.
2. That discrimination against Christians and Christianity by officials be not allowed.
3. That the Government encourage the right of petition and complaint. In regard to educational work ; See Chapter IX, Part III.

In regard to medical work :

1. That the details of the management of our hospitals be left in the staff without interference from officials.

In regard to Christian literature :

1. That the censorship of Christian books be abolished.
2. That we be not restricted in our Church newspaper, magazines and other publications to publishing merely church news and religious literature.
3. That colporteurs and others engaged in selling the Bible, tracts and other Christian literature be not hindered by the local officials from freely carrying on their work.

In regard to the holding of property and financial matters :

1. Facilities for the incorporation of the Korean Church and of the Missions so that property can be held and registered in their names.
2. "We have felt that the Law requiring special permits for soliciting contributions for hospitals, schools and benevolent work is too stringent."
3. We call the attention of the Government to the fact that church buildings and property have been destroyed by Government agents and that so far in most cases there has been no reparation.

A section dealing with Moral Reform is also included, requesting drastic reformation in the laws regarding prostitution, opium and morphine and sale of cigarettes

to Korean minors. (Japanese minors are already protected by law). Requests for child labor legislation, and better factory laws were also included; also an appeal that Christians convicted for political offences be not compelled to perform Sunday labor or do other work which violates their consciences. The privilege of being allowed to minister to the religious and moral needs of prisoners was also asked for. The memorandum closed with a protest against the cruelty, barbarity and injustice which were characteristic of the methods used to suppress the demonstrations, and pledged the sympathetic cooperation of the missionary body in any genuine efforts at political and social reforms.

Since the advent of the new administration the country has not been altogether tranquil. The Seoul merchants closed their shops for several days in September; on national (Japanese) holidays the Korean shopkeepers have not displayed the Rising Sun and the students have "cut" school. In November, the students of many of the Higher Common Schools, government, private and mission, went on strike and made demands for a more liberal curriculum, which probably hastened the action of the authorities already mentioned. Demonstrations on a small scale have occurred in numbers of places, particularly among the women students. The trials and sentencing of those arrested, the retention of the survivors of the thirty-three signers in prison, together with fresh arrests, all combine to maintain an attitude of disquiet. The Korean spirit is less servile and more independent than ever. By the will of the people and the promises of the government conditions can never again be what they have been during the last ten years. There will be a new era of liberty and progress in Korea.

When the demonstrations had subsided, a commission representing the Peace Society of Japan visited Korea. It consisted of Rev. Gilbert Bowles, Mr. I. Kawakami and Rev. K. Ishizaka. Their findings vindicated the attitude of the missionaries in Korea. The members of

this Commission brought Korean matters before the Japanese Christians and public and in the early winter Mr. Ishizaka returned to distribute the sum of some 4,000 *yen* contributed by the Christians of Japan to help rebuild the burned churches.

Turning from the political turmoil to **Rising Prices** economic conditions, the northern parts of Korea experienced a severe drought with the result that the harvest was much below normal and some of the farming population are in destitute circumstances. As an instance of the changed attitude toward the people, the new administration appointed a relief commission and it is reported in the newspapers that financial and other assistance is being given to the sufferers. The cost of living has never been so high and increases in wages are being constantly demanded. The payrolls and accounts of all the mission institutions have been much increased in consequence. The country is, on the whole, fairly prosperous, and there are evidences of much luxurious living and also of abject poverty. The basic land question will ere long call for a solution as it has done in the past year in most of the countries of Europe, and will become as acute as it now is in Japan proper.

Evangelistic Work Evangelistic work was greatly affected by the demonstrations. In many parts of the country itinerating had to cease. The Rev. John Thomas of the Oriental Missionary Society, while on an itinerating trip, was attacked by some soldiers, police and Japanese civilians and suffered internal injuries. The Government admitted its responsibility by paying a large sum for damages. Later on, the itinerators engaged in relief work in the burned villages. In the autumn, however, itinerating was resumed, but the number of Korean pastors, helpers and church officers who are in prison has intensified the work of the foreign members. At the annual assemblies of the two churches in Korea, forward movements were launched corresponding to those in the home churches.

An educational program looking toward organic union is also under way.

The work of the mission schools and **Educational Work** colleges above primary grade was interrupted on March 1st by the demonstrations, and did not get under way again until the autumn. Graduations were delayed or cancelled and the first term of the school year was lost. The registration in the fall in many of the mission schools was not up to normal. Work proceeded regularly until the latter part of November when in a number of schools the students went on strike against the government curriculum, with the result previously mentioned.

During this year the first permanent building of the Chosen Christian College at Seoul—the Charles M. Stimson Building—was erected and will be ready for occupation early in 1920. The Presbyterian Seminary at Pyengyang is also undergoing enlargement. The Union Methodist Seminary at Seoul was destroyed by fire in December, 1918, but is now being rebuilt.

The changes made by the government in the educational regulations lengthening the term of preliminary education from eight to ten years and changing the curriculum in the Higher Common Schools, will raise the standard of education in the Mission academies and seminaries and colleges which will be a consummation greatly to be desired.

While the evangelistic and educational **Medical Work** work had to halt for a while during the demonstrations, the medical work went on in increasing volume. Many of our hospitals were filled with casualty cases, and owing to the tense feeling many Koreans availed themselves of the services of the Mission dispensaries who might otherwise have gone to the government institutions. The fact that Mission hospitals were in operation to perform this ministry was a distinct asset to the whole Christian propaganda.

The medical situation in Korea at the present time, however, is very serious from the missionary standpoint.

Out of 28 hospital plants, under the various Missions, six are closed down owing to lack of doctors or to the absence of doctors on furlough or sick leave. Twenty-three doctors and the same number of nurses are urgently needed at the present time to properly man the present plants, and to carry out the policy of two medical men to each Medical institution. The intermittent character of the medical work which is inevitable on account of the system of one man to an institution is a serious detriment to the development of the work. The death of Dr. A. M. Sharrocks, of Syenchun, is a distinct loss to the whole medical work of Korea. The registration of students at the Severance Union Medical College this year is 58.

In addition to those under IX we
Missionary Losses note that at the moment of writing, Brigadier W. J. Richards, acting head of the Salvation Army in Chosen, is awaiting burial, having succumbed in the prime of life to an attack of pneumonia complicated with varioloid. The epidemics of cholera and influenza took no toll of the mission body, but two missionaries were smitten with smallpox and two children of Ensign Sylvester died of this dread disease.

Bishop and Mrs. Welch, Dr. and Mrs. Van Buskirk and their baby, and Mr. Shacklock, the Bishop's Secretary, nearly lost their lives when the Episcopal residence was burned down on one of the coldest nights this past winter.

The field was favored during the year
Visits of Board Secretaries with visits from a number of Board Secretaries. Rev. C. H. Patton, D. D., came out in the interests of the Inter-church World Movement. Rev. A. S. Armstrong of the Canadian Presbyterian Board, Dr. Egbert W. Smith, of the Southern Presbyterian Church; Rev. Geo. T. Scott and Rev. and Mrs. Wm. P. Schell of the Northern Presbyterian Board; Bishop W. R. Lambuth, Miss Howell, and Dr. E. H. and Mrs. Rawlings of the Southern Methodist Board, Dr. and Mrs. R. Fletcher

Moorshead and Dr. Arnold J. Ingle, a deputation from the Baptist Missionary Society of England on Medical Missions, also visited their missions. Other visitors to the field were numerous, including a deputation of ladies headed by Miss Pendleton, President of Wellesley College. Dr. John F. Goucher also visited the Northern Methodist enterprises.

Now that one of the saddest years, **The Outlook** though perhaps the brightest notwithstanding, in Korea's chequered history has passed into history, we can face the future of our work with greater confidence. The Korean question has become one of the world's problems and will take rank with the Irish the Armenian and similar world questions until it is settled and settled right. The world has now the League of Nations on which the hopes of forward-looking men all over the world are fixed. The Korean question has also fixed itself upon the minds of the Japanese and henceforward Korean affairs will receive more sympathetic consideration from the politicians of the Empire. All that the missionary desires is conditions of freedom so that those whom he loves may develop their characters to the fullest and under which he can prosecute the religion of the Kingdom without fear or favor. This era is fast dawning in Chosen.

Seoul, February, 1920.

KOREA

PART I

EVANGELISTIC WORK OF FEDERATED MISSIONS

CHAPTER I

NORTHERN PRESBYTERIAN MISSION

BY REV. C. E. SHARP, D. D.

Mission work is intimately connected with the life of the people in the midst of which it is carried on and is very sensitive to the currents that sweep over the minds and lives of the people. For that reason it is impossible to write an account of our Mission work in Korea for the past year without taking into account the political disturbances which began last March. The history of the work for the year is largely a record of the effects of that uprising upon the Mission work. These may be described as the immediate and the more remote.

Immediate effects of
March Demonstra-
tions

Speaking first of the immediate effects, they were to a very large extent disastrous. The year opened in the various departments much as other

years had done—everyone busy with his or her routine work. Then like a bolt from the blue came the events of early March. Those events are fully recounted in other places and it is not necessary to speak of them here except as our work was affected. At once the routine was broken. March is the month in which the itinerator begins his Spring campaign of visitation of the churches, but this year practically no itinerating was done during the entire Spring and Summer. It was not possible under the conditions existing in the country. For this reason through the most trying part of the difficulties the Christians were without the spiritual counsel and help of the missionary. In the country, among the churches,

there was great confusion. In many places our people were being shot, beaten, and imprisoned. Pastors were being arrested as well as helpers, elders and other church leaders. In many places for a time either church services were not permitted or the people were too much agitated to try to carry them on. In some instances church buildings were destroyed. And Christians, as such, were under the strictest espionage. The effect of the disturbances upon the flow of outsiders into the church was most disastrous. It practically stopped. In addition to the general confusion within the church itself there was the almost universal impression that it was not healthy to be a Christian in these times, and a quite common expectation that the Christians, as such, would be specially dealt with in the near future.

In the educational branch of the work there was even greater confusion. Practically all the Mission schools were closed for a longer or shorter time, as well as most of the schools controlled by the native church. A large number of teachers were under arrest and many pupils. In many places the pupils refused to attend school and in other instances the confusion was so great that it was impossible to keep the schools open. The Presbyterian Theological Seminary opened for the Spring term, but was obliged to close before work began.

The medical branch of the work was least affected. The opportunities were even greater than in normal times. The casualty cases in connection with the political troubles were a marked feature of the work. The greatest difficulty grew out of the arrest of many of the workers in our medical institutions making it a problem to carry on the work in some cases.

Taken altogether the immediate effect of the disturbances reminded one of the morning after a hurricane has swept over a country-side leaving death and ruin in its wake. The outlook was most discouraging.

But coming to the end of the year and looking back over the months we are able to see things in their proper perspective and form a better estimate as to what has actually taken place in our work.

Speaking of the more remote effects as they emerge there are several to be noted. The first has to do with the change in the Korean people. They are not, as we have been repeatedly told, a decadent race, nor are they an inferior people. They have been asleep. The events of the past year were but incidental to the awakening process. Our work in the future must be profoundly affected. We are dealing with a changed people. We are already seeing that new problems have been created while at the same time there are new encouragements.

Another thing to be noted is the effect upon our Christians. As the debris has been cleared away we find that the number of those whom we have lost is very small. Most of those who lost their religion did not lose much. A considerable number of our prominent men are still in prison and there is a shortage of workers in all lines. Famine conditions exist in the northern part of our work, but except in the districts where the crop failure was complete church finances are in good condition. Contributions to foreign mission work were never so large and the people never gave so freely for local work as now. Our Bible Class season began in the late Fall and thus far the attendance has been most encouraging. One missionary reports concerning a large church whose fine building was totally destroyed last Spring and the church one of those most badly broken up, "The class brought out nearly all the old attendants." As for new believers the current has again set in toward the church, and reports come in from many sections showing a large increase of interest in the gospel on the part of many unbelievers. There has never been a time when people in general were so favorably disposed toward our work. Some within the church have doubtless been injured spiritually, but of the large number of our Christians it can be said that they have successfully met the fiery trials of the year, and many are stronger and more intelligent in the faith than ever before. During the recent months a movement similar to the

"New Era Movement" in our home church has been started to run over a period of three years and is meeting with a good response.

In the educational work the recovery has been slower, but is nevertheless real. All the Mission schools are running again though most of them with decreased attendance. Most of the church schools are running nearly as before.

The medical work has increased its hold upon the respect of the people. The epidemic of influenza last Winter and again this Winter and of cholera last Summer, in addition to the regular calls, gave our staff of medical workers more than they could do. The statistics will show that it has been the best year in our history. The shortage of workers is our greatest problem.

CHAPTER II

METHODIST EPISCOPAL CHURCH

BY H. D. APPENZELLER

We are in a new Korea. Like some mighty tidal wave thrown from the tempestuous heaving bosom of the mighty ocean of human thought, so the tides of life sent a great wave of feeling from one end of this peninsula to the other and the empty hands lifted in air were the sign of the birth of a new day. That new day began on March the first, nineteen nineteen. Any resume of any form of work here in Korea, be it religious, commercial, political finds its reflex in the changed mind of the people, and any resume that does not both explicitly and implicitly take into consideration the changed times in which we live fails truly to represent the facts. The strands of thought are so interwoven, the political, patriotic, religious, educational, medical and social factors are so involved that to try to differentiate and eliminate any one is to cut out a part of the living social organism. For purposes of analysis one may speak of these various phases of life and work of the people, and we shall endeavor to show the effects on the various lines of Christian endeavor—but the total, the mass effect is one, and that is change. "Old things are passed away," for the mind of the people has turned. This is generalization with a vengeance and subject to the qualifications of all generalizations,—exceptions, but one cannot stress too much the fact that we are in a crucible in which there has been a precipitation. We are in a new Korea.

Churches The political disturbances which started on the first of March found our church members involved as individuals.

Together with other Christians and non-Christians there were those of our clergy who signed the original articles proclaiming for independence. This was made the occasion by the secular press, which is government censored, for a violent propaganda against Christians as being the instigators and chief malefactors in all of the political machinations. Whereas the truth of the matter is that of those arrested and later released we have the repeated testimony of their having won to Christ while in jail the many who were not Christians. This attitude of hatred for the Christians led finally into those brutal outrages on the Suwon District where 23 Christians were called into one of our churches and without a word of warning were shot by the Japanese soldiers and then the building burned over them. Then the village was burned. And not only this village but 13 others were put to the torch, rendering over 1600 persons homeless. The horrible thing about those burnings was the evidence of plan that there was in it all. Here and there an out of the way house, the home of a Christian or a member of the Chundokkyo, was sure not to be missed.

One does not intend here to reindite a government that allowed such barbarities but merely to record the fact as connected with the Christian movement in Korea. So much for the inhuman cruelties, but there is multiplied evidence that Christians have been the object of special persecution on the part of the police. The houses or person of any one may be searched at any time on any pretext, and when such things as bibles or hymnals have been in evidence the owners have been the objects of fresh insults and abuses. But a systematic policy of intimidation has brought about the deepening and strengthening of the faith of the believers, while, on the other hand, those whose roots are not deep in the faith have withered and disappeared. This appears in the figures for membership. There is an increase of 320 in full members but a slump of 4054 in seekers. The newer Christians and those who might become Christians are temporarily deterred from joining the church by this

method of intimidation. But financially and otherwise there is abundant evidence of the quickening of the faith of those who have believed longer.

Truly God cares for His work. From the first of March about half of the roll of Conference members and probationers were either in prison on alleged political offenses or in hiding. And yet the laymen came forward as shepherds to enfold the scattered sheep, and have nobly carried forward the work of the Kingdom. For instance, in the north on the Pyeng Yang Districts out of a total of 28 preachers there were only 11 left, and yet only 3 congregations ceased to meet, and these only for a few months. Verily God uses the wrath of man to praise Him. Never before have the Koreans been so receptive, so open and sensitive to the full message of the Gospel of Jesus Christ, in its individual and social bearings. Particularly sensible to the needs of the times are the young men of the land. Everywhere young men's societies and clubs are coming into new life, both in and out of the church. This new life that is quickening the young men is perhaps best shown by the action of the Lay Electoral Conference which met at the time of the Annual Conference and which among other things voted that every year five young men be selected by representative clergy and educators to be sent to America for special education.

The sessions of the Annual Conference were significant this year if for nothing else in the initiative and poise of the members. The desire to assume all of the connectional obligations and the election of three out of four Koreans as delegates to the General Conference are indicative of the new day and of the developing personality of the church.

The first of March brought a walk-out of the students of all the higher schools and of the primary ones. But here again it is important to remember that it was the Government schools which led off in the movement and that the Mission schools followed in their lead. This is glossed over but is plain fact. Our schools have

Schools

followed with fair success the lead of the Government schools in these troubled times but with the mind of the students so unsettled education has been a thing of fits and starts throughout the balance of 1919. Pai Chai Higher Common School at Seoul and Kyungsin Higher Common School at Pyeng Yang opened for a time in June, Closed for vacation, opened again in September, ran for a while, closed, had another impromptu vacation and then again have opened in this new year. Theological Seminary has been closed since the first of March last. This is due to the lack of students as well as to the loss by fire shortly before the disturbances of the Gamble Memorial Hall. This building is being replaced, however, and the plan is to open the Seminary in the spring.

The primary schools have been more affected than the higher schools. The statistics indicate 114 schools with a total of 233 teachers and 4938 students, a loss in students of 1418 over last year.

The educational work is facing a day of even greater opportunity than the churches, for the demand for schools is increasing and with the lengthening of the primary school course to six years and the higher common school course to five years by the recent reforms promulgated by the Education Department of the Government General greater responsibilities and greater opportunities for service are offered. While there has been no Mission meeting since the publication of the educational reforms and so no pronouncement of Mission policy in that regard is possible, still one feels free to predict that the policy of the past of being not only up to but if anything ahead of the government schools will be the continued policy of our Mission schools. The question to be applied to the Christian school is the searching one of Christ, "What do ye more?" It is to give the student something more than mere book learning that our Mission schools find excuse for being. And it is in this day of change that the malleable mind of the youth of Korea is both the inspiration and the hope of the Christian church.

CHAPTER III

THE PRESBYTERIAN CHURCH IN THE UNITED STATES

BY M. L. SWINEHART

The year just passed has been an unusually checkered one. The Mission and each Station has its own story of victory and defeat, of gains and losses, of joy and sorrow. Reviewing the work of the year, we can only say, and there is no shame but grateful acknowledgment of Divine help, "We held on!" Fighting with scarcely half of our allotted force on the Field and many of those sick, against a combination of mysterious providences, in the most critical time of all our history, we are proud of the fact that with God's help we could hold on. Only those who have been here during the past year will ever know the sleepless nights, the strong cryings and groanings and the mighty wrestlings that made this year one of suffering, yet one of joy in the consciousness of His presence.

Perhaps a review of the various
Review branches of our work will be about the best report that can be made. Among the Missionaries themselves a great number were home on needed furloughs, while there was not one Station that did not have its remaining force greatly crippled. War prices put in their appearance and the high cost of living became a great disturbing factor among a people who rarely have more than one meal ahead. Their minds became so engrossed over the problem of living that they had little time left for the Gospel. This condition of affairs of course worked considerable hardship among our poorly paid helpers and hurt materially their usefulness as workers.

The fall of 1918 however found all of the itinerators who were left in the Field, looking after their territory and that of one or two other men who were away or sick. The prospects were bright for just a good normal year of healthy growth but the churches were already beginning to show the lack of oversight, on the part of the foreigner. The ladies however, all reported good classes and great interest and no opposition to the Gospel on the part of the women.

Then came the mid-winter Bible classes, both the ten days' and the month's meetings for men and women. As some of these come in the late fall, they were just getting started well when the "flu" struck, not doing as great damage here as in America but quite spoiling the late fall itinerating and country class work, and in some places stopping all church work for weeks at a time when it told for the most; but under the providence of God, comparatively few of the native Christians died while the heathen died by the score. A large per cent of the Foreigners had it and were out of the work for a greater or less time but all were spared. The "flu" and the high prices combined to make all the classes smaller than usual, but the number was select and more than regular work was done.

Just as spring opened well and the work began, the political disturbances were started. The suspicion of the police lighted on the Missionaries at once and from the first it was considered unwise to go into the country. The churches were disrupted and in many places forbidden to meet, and the leaders often arrested and the whole work brought to a standstill. We did not suffer a tenth part as much as northern Korea but many of our brightest and most consecrated leaders are still in jail.

In the midst of this heavy trial, came
Sorrow that crushing blow—the death of Mr. Crane and Mrs. Bell, injury to Mr. Knox and the return to America of Mr. Bell and Mrs. Crane with their families.

The spring itinerating was practically abandoned and

it was not until after Annual Meeting in June that order was in a measure restored.

We look back over the saddest year in the history of the evangelistic work, yet we held on and already our reward is with us, for a mighty awakening is sweeping over Korea. The events of last spring have stirred up the sluggish current of Korean thought and they are earnestly striving to better their condition. On every side there is a remarkable revival of interest in spiritual things, especially among the young and the trend of the national mind is setting more strongly towards the Gospel than it ever has before. The church stands at the open door of her supreme opportunity here and it is heartening to see the fine young men of good families that are crowding our churches and buying Bibles by the hundreds. But a number so small that to "hold on" is in itself praiseworthy, cannot expect to advance and make this opportunity a reality. Korea cries for workers to take this rich field for Christ.

Schools The schools were probably more interrupted than even the evangelistic work. The opening session of 1918 found in most of the Stations practically a new corps of teachers and in some, new managers among the Missionaries. The steadily increased cost of living had raised the price of board until the really poor could not attend and the Government Schools had been made so attractive that many of our legitimate pupils were going to them. Still if a general average had been struck, the number of students was about up to normal. Then the "flu" appeared in the schools and complicated matters for a while but all managed to stay open after a fashion and no pupils were lost by the disease. The work went on prosperously until March when the whole situation was darkened by the uprising. In most of our Schools both for boys and girls, the students went out into the streets and took part in the demonstrations. A large part of our teaching force was arrested, hundreds of the boys and girls imprisoned and the schools closed down for a while. Those were dark days when pupils

and teachers were both in jail. Some of the schools were closed for weeks and when they were opened again, it was practically impossible to secure teachers sufficiently colorless in their political views to meet Government requirements. But the feat was accomplished, most of our students were released from jail and, by running a little late, the schools completed a full spring term and strange to relate, they became instantly popular. So despite the ones in prison, at vacation time they were about up to normal registration.

The school situation is serious. Young awakened Korea must be educated and will be educated. If our schools can keep abreast of the times and keep the young men and women, the future of our church is assured. Here again the opportunity is unusual, for there is no doubt that for the next few years we will have more students than we can accommodate, but unless we can equip and man our schools, they are bound to fail in the long run. Just holding on is not enough—we must go forward.

The medical work at all the hospitals
Medical the past year for various reasons, has
been heavy—in fact too heavy for the
number of doctors we have to do this work.

There has been a marked increase in the number of inpatients and this is the work that counts for results in a medical as well as a spiritual way. This thing of a sick man leaving his home and warm room to go to some remote hospital is a new thing for Korea and they have been a little slow to take to the idea. The old Korean way was to send to some drug room and buy a package of herbs, roots, teeth or bone as the case might be, this being made into a big concoction and all taken at once, the doctor never seeing the patient. By taking them into the hospitals, we can observe their condition daily, administer proper food, make microscopical examinations, nurse and care for them as needed and of course we see better results. This too, from the evangelistic standpoint gives far better results, for they attend prayers daily or have the Gospel taught

them and see the lives of Christians. A wealthy young man has been in the hospital here for three weeks and last Sabbath he stood up in church and said he had decided to become a Christian, so he will return to his home a new man spiritually as well as physically.

We try as far as possible to get nurses and helpers who are active Christians and encourage all of them to teach Christ as they work daily.

The work at Mokpo has been closed one year and Dr. Leadingham will have a hard time building up his plant again. Attempts were made to keep the hospital open but the native doctors seemed disinclined to bear the responsibility or stay on the job.

The work at Chunju is being carried on by a Korean doctor as Dr. Robertson is to be away one year. It is running along very well so far.

Dr. Patterson reports from Kunsan, 842 operations, 2008 patients entering the hospital, 11520 individuals treated in clinic, and Yen 31197.00 in collections. This is an enormous work and it is thoroughly and well done, but too much for one man to stand up under very long.

There are 260 lepers in the Kwangju
Lepers Leper Home and we are asking that we
 be allowed to take in 100 more. There

are poor miserable lepers at our doors all the time begging to be taken in and it is indeed hard to turn them away.

There is a lot of unnecessary worry about the Missionaries being here with the lepers. It is a very mildly contagious disease, in fact it has to be rubbed in, so to speak. It has been estimated that tuberculosis is one hundred times more contagious than leprosy—probably a correct estimate. If one is fairly clean and careful, there is little or no danger of contracting the disease.

MEDICAL STATISTICS.

Station.	In-patients.	Major Operations	Individuals Treated	Total Treatments.	Native Contributions.
Chunju.....	250	180	10,000	10,250	7,500.00

Kunsan	—	385	11,520	30,763	31,179.04
Kwangju	35	365	3,053	10,145	10,150.14
Mokpo	—	—	—	—	—
Soonchun	490	175	2,573	6,069	5,868.70
	775	1105	27,146	57,227	54,697.88

So you see why we can say we have no shame in not reporting large advances but are happy in the fact that by His help we could hold on through this last sad trying year. We have had a great deal of dross burned out of our natures, we have been taught to rely more on His power, we are all trained down to the last ounce for the fight, and encouraged by the return to the Field of many of our workers, we expect to win. May our great Church not sit back and with languid interest, watch the unequal contest, but may she come to our help against the mighty, refreshing us and making doubly certain the now promised victory for Christ in Chosen—the Land of Morning Calm.

CHAPTER IV

A SKETCH OF THE CANADIAN PRESBYTERIAN MISSION

BY MISS A. E. McCULLY

Location and
Extent of Work

The coast line territory of Korea allotted to the Canadian Presbyterian Mission includes two of the old provinces, North and South Ham Kyung and reaches westwards to the mountains that form the watershed of the peninsula. But north of the Tumor River boundary line are many tens of thousands of Koreans who have migrated to the attractive lands of Kando whither the lure of quiet farm life has drawn them from their old homes of almost every province of Korea. Even beyond Kando and far into Siberia and Vladivostok the wanderers have gone and so far are almost solely cared for by the Canadian Presbyterian Mission.

Five central stations have been established with eight or more resident missionaries in each. Wonsan connected by mail with Seoul is the most southern of these and the railway line now runs north from here to Ham Houg a large native city that affords a splendid field of missionary activity and was opened contemporaneously with the port of Sung Jin several hundred miles up the coast. The fourth centre is Ryung on the Tumor River where a large Japanese military station guards the northern frontier of Korea. Ten miles or more into Manchuria brings one to the last point so far occupied by the Canadian Mission—the Chinese town of Young Jung where many hundreds of Koreans have come to settle and which is a distributing centre for the constant tide of immigration from Korea. Besides the purely

Canadian interest vested in this eastern strip of country our Mission has also a clerical man on the faculty of the Chosen Christian College in Seoul and a doctor and nurse on the staff of the large Severance Hospital there which is a union institution for all Missions of Korea. In Wonsan a union has been effected in medical work with the Methodist Episcopal Mission South though other lines of endeavor are carried on separately.

Hospitals Ham Hông Sung Jin and Yong Jung have also hospitals that compare favorably in size and equipment with those of other Missions, having each a foreign doctor with native graduate doctors and nurses.

Yong Jung hospital ministers to a large Chinese population and has been a strong factor in the success of that newly established centre. The entire hospital plant was completed only in June 1919 and the wards were filled for the first time when the demonstration for independence in March brought about forty serious cases from gunshot into Dr. Martin's hands.

Sung Jin hospital has been directed for part of 1919 by a native doctor while Dr. Grierson went on short furlough.

Dr. Kate McMillan has three Korean doctors associated with her in the hospital and dispensary in Ham Hông and for part of the year a Korean woman graduate in medicine shared in the work.

In Wonsan as a tentative arrangement the Canadian Presbyterian Mission has provided the dispensary building, and the Methodist Episcopal Mission South the hospital, where Dr. Mansfield has been the Canadian doctor and two or three Korean medical men have always assisted. A foreign nurse arrived in November to direct the in patient work.

Educational Growth of the churches has created a demand for schools which have gradually proved worthy of money, time and care. Primary grades are carried on in each of the five stations, for boys and girls separately, the native church providing funds for the boys. The

Mission undertakes the girl's primary schools and two academies for boys, one in Wonsan and one in Ham Houg. These are all registered with the Government but none have conformed to new educational regulations. About three thousand pupils are enrolled in these schools, and in smaller ones in the out stations in each district, which is probably twenty per cent of our Christian constituency. Ham Houg is so far the educational centre of the Mission since only here are there two ladies set apart for this task and a clerical man giving some adequate portion of his time to the boy's academy.

The Chosen Christian College although in its infancy has already begun to supply qualified teachers to our Mission for academy and primary grades. The college along with all other schools in Korea has had serious interruption this year from political troubles. Some schools were only in session for five months during 1919 as many teachers were in prison.

The total Christian community reported Evangelistic for 1919 lacked only a few score of 14,000. The communicants added during the year were 640, and those under instruction as prospective full members number 2108. This distinct gain each successive year has been a matter of profound thankfulness when in other Missions there have been losses. There are on an average, six organized congregations connected with each central station, and in the entire field 262 out-stations. This term implies an established group of Christians, meeting regularly for Sabbath and mid-week worship, with either a local leader or one who superintends a number of groups.

The Sunday School attendance is reported this year at 10770.

Besides the thirteen ordained missionaries there are ten ordained native pastors, and ninety seven unordained helpers, of whom twenty are now taking a theological course in the Union Presbyterian Seminary in Pyeng Yang.

Evangelism among the women is provided for by a

Women's Bible Institute at Wonsan, which trains for their duties as evangelists, district superintendents, and deaconesses, a number of picked women, sent from each contral station. This, like the Theological Seminary, gives a three months course, after which the students return to work for the remainder of the year on their own stations. While the southern centres continue much along the ordinary lines of evangelism through regular class studies for leaders, general classes for lay Christians, Bible Institutes for one month's duration for men and for women, weekly instruction chiefly for women—Sunday Schools, and a sort of extension Sunday School for heathen children, the far north is confronted with a peculiar problem through constant immigration of families both Christian and non-Christian, and the energy, ability and resources of the staff are taxed to the utmost to meet it. Plans have been devised for registering names and placing these new families under Christian care as they seek out new homes; native pastors have found it wise to remove their own residence from point to point, always farther from the frontier, that they may keep near the centre of the newly populated territory. Congregations are found suddenly developed from a former small group but now ready for a pastors care and so far removed that only an occasional visit can be gives, as long distances must be covered by horseback or by ex-cart to reach the circumference of the great Kando field. Native workers are so far best helping to solve the difficulties.

The whole year has been one of sorrow and stress, from political troubles, floods, famine and epidemics both of cholera and influenza. Hundreds of families are in mourning, thousands in deep sorrow, yet the light of the church of Jesus Christ shines brighter than before, and though many of its members are in prison—some even of its most valued and best—yet their faith results in new conversions even there and from every station comes the word of new believers being brought in and a new zeal evinced among the older Christians.

CHAPTER V

THE AUSTRALIAN PRESBYTERIAN MISSION

BY D. M. LYALL

The field for which this Mission is responsible is the Province of South Kyeng Sang. The province is the southern gate-way to Korea, and on account of its propinquity to Japan has next to Kyeng Keui Province the largest number of Japanese residents of any in the country. The total population is said to have exceeded the two million mark during the course of the year. Of these some 70,000 would probably be Japanese. It is an exceedingly rich agricultural province its rice crop representing an important part of the total amount grown in Korea. The land is mostly owned by a few wealthy men, the bulk of the people being peasant farmers. Practically all the Christians are peasant farmers or are traders in the larger centres. None of them belong to the wealthy landlord class.

The two outstanding events of the year were the political disturbances of the spring and the marvellously bountiful harvest of the autumn. Both exercised a great influence on our work. While it is true that some Christians took part in the political movement, it would be untrue to say that the Church took the lead in the matter, or even took any part at all as a Church. But it is true that the Korean Church in South Kyeng Sang in December 1919 is a very different organism from that which began the year in January 1919. It is no more concerned with politics now than it was then, but every one of its members has participated in the great intel-

lectual and moral shake-up which is inseparable from the movement which has taken place. Our Mission would not care to express an opinion as to the character of the movement, but the writer of this article is of the opinion that the people as a whole respect themselves more than they did a year ago and that they have advanced appreciably towards the ideal of being able to look after their own Church affairs without foreign assistance and guidance.

One great gain of the year has been the almost entire elimination of foreign money from the salaries paid to Church workers. The ministry of course has been on Korean support all along, but at the beginning of 1919 only two of the helpers out of 30 were on entire Korean support, the proportion received from the Mission being quite large in some cases. During the year a Korean pastor was appointed by the Mission as organiser for a period of a few months, and he visited a large part of the province seeking to get the helpers on to entire Korean support. He was almost completely successful everywhere. At the close of the year 30 out of 32 helpers were on entire Korean support. At the same time the salaries of both ministers and helpers have been raised. The minimum for ministers as fixed by the Presbytery is Yen 50 per month and for helpers Yen 30. In the latter case, however, the people have been specially exhorted to exceed the minimum if possible in order to remove the difficulties under which all people in the receipt of salaries are labouring. The wonderful harvest I have spoken of has made this advance comparatively easy. The satisfactory thing is that the people were willing in the day of their ability. Humanly speaking I think we have to thank the "shake-up" of the spring for some of their willingness.

Better than this consecration of money has been a consecration of life to the work of the ministry. So far only four men from South Kyeng Sang have completed their studies in the Theological Seminary and

are at work in the ministry. There are three or four more doing their courses at present, but we have had to look to other parts of the country to fill the growing number of pastorates. At the Presbytery meeting held in December there was a large number of applicants to go for the first time, and we shall have ten students at the Seminary this year. In addition there are many others who have entered the Bible Institute with the intention of preparing themselves for entrance to the Seminary. I have no doubt that zeal for the glory of God is the predominating motive in the minds of all these men.

New Churches For some years there has been a desire for better Church buildings than had been erected when the work started and some more beautiful and appropriate ones had been built in different places. Our largest and most central Church in the port of Masan had been without a building at all, the boys' school building being used for both educational and religious purposes. This reproach has been removed this year. A fine stone Church was built at a cost of over Yen 12,000. It will seat over 1,000 and compares favourably with any Church building I have seen in Korea. Not more than one-fifteenth of the money contributed came from foreign sources. As this Church is used for Presbytery and Provincial class meetings it will have a considerable influence on the Church architecture of the Province.

Educational & Medical Work There are no striking developments to record in either educational or medical work. Some of the schools were interfered with by the political disturbances in the spring, and had a broken year in consequence, while others went on as if nothing untoward were happening. Our hospital at Chinju on the other hand was at one time filled to its utmost capacity with those who had been wounded by the bullets of the soldiers and gendarmes.

KOREA

PART III

EVANGELISTIC WORK OF NON- FEDERATED MISSIONS

CHAPTER VI

ORIENTAL MISSIONARY SOCIETY IN KOREA

BY REV. E. A. KILBOURNE

Although 1919 brought its share of troubles and setbacks to the work of our Society, yet we were not put completely out of business by the political disturbances by any means, and in a measure have been able to continue at most of the stations uninterruptedly, and many souls have sought the Lord. Especially during the four last months of the year have we been enabled to go ahead with very little hindrance.

Bible Training Institute Our Bible Training Institute in Seoul was compelled to close down in April along with other schools affected by the political demonstrations, but was opened as usual after the summer holidays with almost full dormitories. All but a few of the former students returned. New students are also coming in gradually so that at this writing this part of the work is on a normal basis with good prospects for the future.

The New building The new building to accommodate eighty men students which was to have been erected in 1919 had to be postponed on account of the scarcity of brick and other building materials, but will (D. V.) be built in 1920.

We feel more than ever the necessity of a Native Ministry in Korea, and expect to enlarge our plant with this aim in view.

Country work In the country work only a few new places have been occupied, principally on account of unfavorable conditions

existing all over the peninsula. One new provincial headquarters has been opened with a resident missionary and several Korean workers; this being the beginning of our plan to locate at least one missionary in each province.

Open-air work Open-air work was prohibited for most of the year, but is now progressing again with some limitations, but good results. The authorities are inclined to favor our street work wherever possible and with assurances of protection for which we are very grateful. We realize that this favor is considerable of a concession with the people in such an unsettled state.

Tent work In September we were permitted to hold a tent meeting in the City of Seoul, to which the crowds gathered regularly and under the preaching of the old time truths of the Gospel many sought the pardon of their sins. We are hoping to give prominence to the tent work when things clear up a little more.

Village Campaign Our Village Campaign plan to reach every home systematically, was put out of commission during 1919, but this gave us opportunity to present the matter further to the homeland friends and gather men and funds to prosecute it when the occasion is more favorable.

We believe the enemy of souls has overstepped and that God is about to give a real revival in Korea if His people are faithful in prayer.

Statistics The statistics for the year are so incomplete that we are not able to furnish any very comprehensive table of number of meetings, baptisms, etc.

CHAPTER VII

ENGLISH CHURCH MISSION

BY BISHOP TROLLOPE

Effects of Great
War

The English Mission in Korea has suffered severely during 1919 from the after effects of the Great War, and it seems likely that these will be felt also in great measure during 1920. Those members of the Mission who went to Europe on War service in 1916-17 have found great difficulty in getting back again owing to the shortage of passages, while those, whose furloughs had been long delayed owing to difficulties of travel, are being despatched as quickly as possible, to secure the needed rest and change. Indeed the Bishop is deliberately cutting these two years "to waste," and crowding as many furloughs into them as possible, in order that a united effort may be made with renewed energy in 1921. Further, great difficulties have of course been created during 1919 by the political disturbances, and by the mental fidget and social unrest which seem to prevail throughout the world, and of which Korea has certainly its full share. And in the top of it all has come the financial difficulty, due to the impossible rates of exchange, which of course are crippling the resources of the Missions hailing from the countries of Europe, much more than of those which draw their support from America. Unless matters improve from the financial point of view, the Mission may have to reconsider its methods of operation. But the Bishop felt bound publicly to deny the silly canard, apparently started in Japan, that the English Church was intending to withdraw its Mission from Korea, in consequence of financial difficulties.

At the beginning of 1919, we were able to report that, in spite of the great strain of the war, statistics showed the Mission to be *just* holding its own, in point of numbers, though it was plain that advance was, under the circumstances, out of the question, and it was doubtful how long it would be possible to escape from a positive shrinkage. The statistics for 1919 show that such shrinkage has in point of fact now taken place, though only on a small scale. And in view of the circumstances noted above, it is more than probable that such shrinkage will continue during 1920. In other words, with the present shortness of staff, the political and social unrest, coupled with the financial difficulties, it is hardly to be expected in the near future that the number of baptisms will make up for the annual losses by death and removal. But we have every confidence that from 1921 onwards, this temporary reverse will be more than recovered and that progress, slow but steady, will, under the good hand of God, again be the order of the day.

The Mission lost one of its oldest workers on the last day of November. 1919, in the person of The Sister Nora of the Community of S. Peter (Kilburn) who passed away in the 79th year of her age. She had been over fifty years a professed Sister of the Community and of that half century, nearly thirty years had been spent in Corea. R.I.P.

CHAPTER VIII

THE SALVATION ARMY

One of the great questions regarding the Salvation Army's Work in Korea which has agitated our minds for a considerable time has been the advancement of the Women's Work. In this connection the past year saw the completion of the first regular Session of Women Cadets to take the full course of a Salvation Army Cadets' Training, six of them being the wives of Men Cadets, and five single women.

It was noticeable that the development of some of these women during Training might almost be said to have been phenomenal, when one considers the backward state and almost prison-like seclusion in which Korean Women have existed for many centuries past. The overwhelming number of women who attended the Commissioning of the Cadets when the first Women Officers raised in Korea were made Probationary Lieutenants amid rapt attention and intense excitement, gave an indication that other women were watching with keen interest this new phase of the advancing of the status of Korean Women as practised by the Salvation Army.

1919 saw The Salvation Army Forces in Korea tackle one of the Country's great Social Problems in the City of Seoul to such excellent effect that a Ways and Means Committee has been formed amongst the Japanese and Korean Citizens to find the necessary Funds to enable us to carry on the Work. It has been very evident during the last two or three Winters that there were an increasing number of Beggar Boys in the City of Seoul, who in tattered rags, begrimed in hideous dirt, and with loud dismal wails assailed the passer-by with cries for help and money until the thing

was fast becoming a nuisance, if not a pest. Occasional articles appeared in the Press to the effect that something ought to be done to remove this scandal, but it fell to the lot of The Salvation Army to tackle the growing trouble in a practical manner when the means were forthcoming with which to commence operations. How this came about was concisely stated in the Seoul Press of January 1st., 1919, from which the following extract is taken :—

“The manifestations of the generous feelings of Japanese Citizens at New Year has become proverbial, and year by year grows more practical. In this connection a few days ago a Japanese Businessman sent his representative to interview Colonel French, stating that his master's heart had been deeply stirred by the poverty stricken condition and need of the Korean boys that he had seen begging on the streets, and whilst he could not do anything for them in a direct sense, yet he would like to know whether, if he provided some means, The Salvation Army could do something for these boys. The matter was at once given consideration, and before many hours had passed, Colonel French had decided to do something for the boys during the Winter, and that a commencement should be made immediately. Thus the Japanese business men, with a Cheque for Y300. and another with Y100. in cash gave expression to their feelings of gratitude for the benefits and blessings of the past year at the Hand of the Great Creator bringing happiness into the lives of smaller mortals so miserably placed in the human scale as these young boys.”

Later a Korean Gentlemen gave Y100.00. and smaller donations came in from Korean, Japanese and European Friends.

As the old year drew to a close, and with a bitter frost prevailing a Scouting Party of Salvationists were sent out at night with instructions to hunt up the Beggar Boys in their haunts, and bring them to a place specially prepared for them (spare rooms of the Training Garrison for the time being) where there was warmth, food and

clothing. The first search only produced two or three of these unfortunate lads, but being aware that they existed in tens, rather than in ones or twos our Scouting Party utilised the services of one of its first captives as a guide.

This young lad only too ready to show his superior knowledge in such matters darted ahead with alacrity, pointing out one by one the hiding places where boys hardly in their teens, tucked themselves away to sleep night after night. Here were some sleeping in small holes and excavations with old rice bags thrown over them—there, some taking their rest in empty fishboxes left in the Fish Market, while yet others had stowed themselves away in dustbins. One by one they were hauled out—four out of one dustbin—until a goodly number were gathered together. Finally, before relinquishing the search, the Party carefully feeling their way with hands and feet through the darkened Market Place, suddenly came across a peculiar bundle, in fact, it was a somewhat soft and suspicious looking parcel, which after further investigation, when dragged into the flickering rays of an outside lamp proved to contain a youngster of not more than eight years of age. It was a long job to awaken him from his comatose condition, when it was realised that an hour or two longer, and this lad would have joined the long list of those who have been frozen to death if that Salvation Army Scouting Party had not done its work thoroughly that night.

Twenty boys were soon guided to their new haven of refuge. The task of hunting for these boys had been considered a heavy one, but it was light compared with the one to follow.

In they came, their hair matted and long, their bodies covered in many layers of dirt, their clothing verminous in the extreme, emitting an odour that was strong in its effect even at a considerable distance. Certainly one could understand the force of the old English Proverb "Cleanliness is next to Godliness" when viewing such a dirty evil-smelling, but unfortunate crowd.

The Salvationists' "love for suffering humanity" is not appalled by such scenes, but rather inspired to follow in the footsteps of their Lord and Master Jesus Christ in rendering immediate practical help to the poor and needy. Each boy was given a hair-out, then made to undress, and while his filthy rags were consigned to the flames he was put into a huge tub of hot water (mixed with powerful disinfectant) to soak. To let the boys scrub themselves, or to have bathed them in the ordinary way would have produced little effect on those dirt ingrained bodies, but after the soaking and then being given a good scrape and rub down, what a change!!! By the transformation they had lost their identity, the very people who had rescued them could no longer recognise them, while with what happy flashing eyes they viewed each other in their fresh clean garb, new shining faces and close cropped heads. Oh, how they enjoyed it. Like Tokyo City, or Seoul City boys going to the Seaside for the first time in their lives.

The next morning as they gathered round the stove in a ring what thrilling narratives were heard as they were telling each other of their experiences. A number of them were practised young thieves, who knew the lay of every house, shop or factory worthy of their attention, and who knew the individuals from whom they could be sure of getting money or food. Slowly the secret of all these young rascally machinations came to light. There were parasites who lived upon the proceeds of their stealing and begging activities, namely, the big beggar man, who kept them on the gridiron of mental torture by practised cruelties and thrashings and then fleeced them of most of their dishonestly gained earnings, only to drive them on to still deeper deeds of darkness, as they themselves loafed and lounged about in despicable depravity, but as alert as the most wide-awake watch dog in the ferocious keenness with which they kept an eye on their young victims. Thus poor little orphan boys left without protection of any sort had become the tool and pupils of scoundrials of the "Fagin" type, only to be trained for a criminal career.

Such virile young spirits had to be taken in hand at once so finding that they were entirely ignorant of reading, writing and arithmetic lessons were at once instituted, while wood-chopping, rope-making, straw-shoe making and cotton-wool picking have been introduced, thus keeping minds and hands busy that otherwise would be in mischief. Naturally intervals for play and physical exercises intervene, while healthy appetites are appeased three times a day with strengthening if simple meals.

The general growth of the purely spiritual operations is in the main very encouraging, particularly amongst the Women and Young People. While great political agitations have swept the country our people have been encouraged to go on with their work and in some cases even striking progress has been made in some Corps under very adverse circumstances, so the confidence of both Japanese and Korean alike are being won to the integrity and purpose of The Salvation Army's Work in the Land of the Morning Calm.

To the great regret of Officers, Soldiers and Friends throughout the Country, Colonel French received farewell orders towards the close of the year after a most successful command and was promoted to the rank of Commissioner and appointed to take charge of the Salvation Army's Work in Western India, with Headquarters at Bombay.

Up to the moment of going to Press no news has been received as to who the new Territorial Commander is likely to be, but in the meantime Brigadier Richards, the Chief Secretary is responsible for the direction of the Army's operations in Korea until such time as the new Territorial Commander arrives.

KOREA

PART III

EDUCATIONAL WORK OF FEDERATED MISSIONS

INDEX

PART III
EDUCATIONAL WORK
OF FEDERATED MISSIONS

CHAPTER IX

SURVEY OF CHRISTIAN EDUCATION

BY R. O. REINER

In the present report we shall attempt briefly to review the missionary educational situation in Korea for the year 1919. It is unnecessary to apologize for the very general character of the discussion which follows, first because the educational work carried on by the Federated Missions is too large and diversified to permit of detailed consideration of its parts, and second, because the work of the year has been greatly disorganized by the Independence Agitation. The educational work for the year falls naturally and inevitably into two divisions; first, that preceding March 1st when the Independence Movement first began, and second that following it. The former of these can be dismissed with a word. Being in reality but an appendix to the 1918 report, it possesses no present interest and does not offer anything of vital importance not previously reported.

The latter division, however, throbs with life and action. Not for years, if ever, have the Korean people been so stirred as during the last ten months of 1919. They have lived and acted during these months like men long lost in sleep and suddenly awakened. They have seen a vision and have set themselves to make that vision real. In this attempt, the schools, both public and private, have played a conspicuous part. Because of this fact no report of the year can be worth review which fails to take into account certain important phases of the Independence Movement. We shall deal with the subject, then under three heads. I. Missionary Education and the Independence Agitation. II. The Present Educational Situation. III. The Outlook.

I. MISSIONARY EDUCATION AND THE INDEPENDENCE AGITATION.

Every educational institution of Korea, whether public or private, has been involved in the movement at some time and in some way. Though both were similarly involved, the native press has overlooked the shortcomings of the former and has poured out countless tirades against the latter charging them with leadership in the agitation, while no fair opportunity has been permitted them to reply to these charges. Despite this fact, even the most critical opponents of the Christian schools are today compelled to admit that the same spirit permeates public and private school students alike and that all are equally involved. Being a national movement, Christian students and teachers have been drawn inevitably into the maelstrom and much inconvenience has been suffered by schools, faculties and students.

Reports from every part of the country indicate that in almost every school some teachers and some students were arrested. A few schools were compelled to disband permanently because of the arrest or flight of all the teachers. Other schools simply closed for a few days or weeks during the height of the demonstrations in the Spring. But others closed for three to five months. As a result, the work became greatly disorganized and even the schools which continued studies during the Spring found little profit in the work. At the same time the students, becoming terror-stricken, absented themselves from school and the enrolment in most schools was greatly reduced. One small Academy reported 71 students arrested. In another place the order was issued to arrest every student of a certain large school at sight. Boarding houses were constantly watched by spies and under such circumstances students could hardly be expected to study. From an educational point of view little was done during the Spring term, the chief effort being directed towards preventing a complete dispersal of faculty and students. In this the

Government gave encouragement, urging that every effort be made to keep the schools running normally. The time for making such an effort was unpropitious, however. The public mind had become so highly excited thru the wholesale arrest of teachers and students that reason no longer played its part in controlling action. New teachers were secured and so far as possible the regular routine of the schools was reestablished. In a number of places, notably in Seoul and Pyengyang, the work was again interrupted for a time in November. But this was of brief duration, and since that time conditions have been far more normal.

II. PRESENT SITUATION

The present situation is a complex of conflicting hopes and disconcerting problems. The student body seems to possess most of the hopes, while the faculties face the problems. A notable change has begun to manifest itself among the Korean youth during the year. Until recently, with few exceptions, they were hopeless seeing no future before them. In their own words, they were "dead men" so despondent had they become. Students in Christian schools had looked forward to some kind of service in the Church, but just what, they did not know very definitely. In fact they did not care, but drifted along, hoping that a kind fortune might finally land them in an easy place of influence. Due to this indefiniteness of purpose, students were not willing to exert themselves greatly or to sacrifice much in order to secure an education. And every obstacle in their road to knowledge became a sure leading that they ought to give up their schooling and return home,—not for the purpose of doing something else to make good, but just to be at home. Lacking purpose, they also lacked the motive power to overcome obstacles. And as a consequence the registers of all schools were heavily scratched because of students leaving on account of "sickness" or "want of means."

Nothing is a surer index of the value one places

upon anything than his willingness to sacrifice to secure it. It cannot be said that the Korean youth has acquired an overpowering desire to secure an education at any cost during the year, especially when he knows he can still secure a large measure of support from the missionaries while securing that education. But it is a fact that the value of education has risen during the past year in Korea. Young men are willing to sacrifice in a way not known before. There is greater alertness about them and a new purpose in their studying. Students who had begun their studies once but discontinued them for petty reasons are planning to enter school again in the Spring. Those now studying seem to feel a call to fit themselves more fully and specifically for future positions of usefulness. In the girls' schools, too, this has become apparent. The old Korean idea of a woman made her the slave of the home. For that menial position, an education was considered unnecessary. Parents would do practically nothing nor sacrifice anything to educate the daughter, who to-morrow was to be married off and become a household drudge for some mother-in-law. From many parts of Korea today comes the report that parents are now anxious to have their daughters educated, and that they are willing to pay a considerable part of the actual cost of educating them.

As the outlook of the students has become more hopeful and their aim in life more definite, their choice of studies has similarly become more purposeful. A new interest is developing those subjects which fit men for practical positions in life. Some of the sense of defeat and despair which had held them in bondage for years has been cast off, and many are realizing that whatever the future has in store for the Korean people politically, each one of them has a responsibility to fit himself for a definite place of usefulness. It is this fact which sheds on educational work a ray of sunshine in the midst of a year of difficulty and uncertainty. With this new life surging in the young men of today, not only will they give a better account of themselves while in school, but educational administrators may now plan

for the future with the knowledge that they will find eager and ready followers.

The reports received from all parts of the country indicate a considerable decrease in the number of Church primary schools during the year. For some years these schools have been dropping off slowly, but this year decrease is much more marked. Formerly three reasons in particular caused the decrease, namely (1) Official pressure to improve standards of work; (2) official pressure to conform to the revised educational regulations issued in 1915, which involved eliminating the Bible and religious exercises from the official program of the schools; and (3) lack of means. During the past year the latter of these reasons has continued to operate as actively as before but in addition to this, many schools were so completely disorganized by the Independence Uprising that the Churches found it impossible to continue them.

Another serious cause for this decrease in the primary schools has been the impossibility of inducing the Churches to establish union, district primary schools. Such schools would then have had sufficient resources to secure proper staffs and equipment. Some work has been done along this line, but usually only where the missionary contributions towards the same became a controlling factor. The Churches themselves, manifestly, are unable to maintain properly all the schools they once established. It is not to be wondered at, therefore, that many of them have been closed. But unless something is done soon to check the present tendency to disband, the Christian primary schools will be a thing of the past within a very few years. Were there public primary schools in sufficient number to accommodate all children who wished to study, the situation would be less serious. But with an average of a little more than one primary school to a county throughout the whole country, it is evident that not only is Christian education in danger of disappearing, but that the whole Korean people is in danger of being forced into a condition of illiteracy.

III. THE OUTLOOK

Could the outlook for Christian education be considered alone from the point of view of the young men and women of the country, who are to be educated, the prospect would be most promising. Unfortunately this is a minor consideration. The outlook for the future depends to a far greater degree upon the reforms which the Government General has so frequently assured the world would be forthcoming, but which with few exceptions have as yet neither been put into force nor their character clearly announced. The Federal Council of Protestant Missions in Korea at its meeting in September, in response to a request from the Government for a statement as to what the missionaries believed would promote the happiness and welfare of the Korean people, under the heading of "Education" requested:

1. "That we be allowed to include the teaching of the Bible and religious exercises in the curricula of our church schools.
2. "The restrictions on the use of the Korean language be removed.
3. "That we be accorded more liberty in the management of our schools and freedom from unnecessary official interference.
4. "That teachers and pupils be allowed liberty of conscience.
5. "That *Koreans be allowed the opportunities for education as are provided for Japanese*, and that greater freedom be granted in the selection of text books and that restrictions on the study of Korean and universal history be removed.
6. "That graduates of private schools holding Government permits be eligible for all privileges accorded to graduates of Government schools of the same grade.
7. "That the Government do not impose upon Private Schools excessive financial requirements."

Up to the time of writing, (February 5, 1920) we regret to say that no official assurances have been forth-

coming on any of these points except the small item in No. 5 in italics. It would be out of place here to enter into a discussion of these questions. But it must be said that there is a growing feeling of disappointment because so little relief has been granted by the new Government with reference to any of these important matters. Christian Koreans as well as the missionaries are especially disappointed that no official assurance has been given with reference to No. 1 of the requests noted above, for this to them is by far the most important of all. This request is neither peculiar nor unreasonable, but one which every progressive Government should gladly meet in the interest of the moral uplift of its people. In fact it "is almost universally the prerogative of all private schools in other countries." It is the earnest hope of all friends and patrons of the Christian schools that this question be speedily settled in order that all may again unite in a new and greatly enlarged effort to give to the backward people of Korea a larger share in the fruits of education enjoyed by all other nations, and at the same to give them a sure and unshakable foundation for this new intellectual development, Jesus Christ. To that end must they continue to strive if they are to retain the right to the name of Christian.

The outlook for Christian education in Korea, must therefore still be considered uncertain and problematical.

KOREA

SECTION A

RELIGIOUS EDUCATION

1907

SECTION 1

DEPARTMENT OF AGRICULTURE

CHAPTER X

THE WOMEN'S BIBLE TRAINING SCHOOL

BY MRS. E. M. CABLE

The Womens Bible Training School of the Methodist Episcopal Church was organized in 1909 by Miss Millie Albertson.

The School was held in a rented building in the central part of the city of Seoul. It consisted of only two class rooms a study, and three living rooms for students. Five pupils were in attendance from its beginning.

The School continued to grow year by year until it was necessary to secure larger quarters. Five times since its organization we have moved in order to provide ample room for class rooms and dormitory accommodations. Finally our present large and commodious building was finished and we hope to have room enough for all our work for years to come.

Our new School now stands as a monument to the faith, prayers and efforts of Miss Albertson.

The course of study at first was simple and as the School grew and conditions changed the course was enlarged in order to meet the growing needs. There are two courses of study offered by the School; the Regular Course which is three years and includes the study of the whole Bible, Church History, and other practical subjects. There is also a Preparatory Course of two years for those who have not taken a regular Academic Course in the Common Schools. However we hope to do away with the latter as soon as possible and only receive those who have had a Common School education. The Special Course is three years and

covers the whole Bible with a few simple Academic studies. This is prepared especially for older women who have had no opportunity for study, but who are desirous of a knowledge of the Bible.

Our students come from every District in the country ; must be recommended by a foreign missionary, a Korean Pastor, and must present a health certificate from some competent doctor. They vary in ages from fifty to eighteen. There are those who desire to become regular Bible Women ; others desire to be helpers in their local churches ; others are wives of preachers or students who have had no school training in their youth and desire to be helpful to their husbands in christian work.

Our School building includes, dormitory accommodations for nearly one hundred students, kitchen and dining room, class rooms, chapel, library, and a home for foreign teachers. We have graduated Forty four students from the institution.

Practical work is carried on under the supervision of a missionary. Evangelistic services are held each week in some near by village in which the students have charge. They also act as Sunday School teachers in about twenty different churches. They help in visiting the sick and exhorting the non believers.

Plans are almost completed for the union of our School with the Southern Methodists. It will be known as the "Union Methodist Bible Training School," and will be located in Seoul in our present plant.

Our purpose and aim shall be, to train Bible Women and Bible teachers ; to welcome as students women not intending to enter professional work who desire to become more proficient students of the Bible or volunteer Christian workers.

Our enlarged departments of Instruction shall be, Bible, Religious education, Church History and Missions, Christian Doctrine, Sociology, Domestic Science and Arts, Elementary medicine and Hygeine, Practical work and music.

It is the plan that the two Missions agree to place

in the faculty, at least four American resident teachers, two from each Mission, and to share equally all responsibility and expenditures.

When all plans are completed and the union accomplished we hope to have a plant and equipment that will be surpassed by none in Korea and one in which Korean women shall be thoroughly equipped to do christian work.

CHAPTER XI

UNION METHODIST THEOLOGICAL SEMINARY

BY REV. E. M. CABLE, D. D.

The Union Methodist Theological Seminary had its inception in June, 1907, during the visit to their respective churches of Bishop A. W. Wilson, D. D., LL. D, Bishop Earl Cranston D.D., LL.D., Rev. A.B. Leonard, D.D., and Rev. W.R. Lambuth, D.D., Mission Board Secretaries, and Rev. John F. Goucher D.D., founder of the Methodist Episcopal Mission in Korea.

A few months previous to this visit Dr. George Heber Jones returned to Korea from several years of Field Secretary work in the United States to engage in Biblical Institute Work in the Methodist Episcopal Mission. Upon his request the two Methodist Missions, which were then holding their Annual Meetings in Seoul, met in joint session, and organized a Union Bible Institute.

For a period of three years the Institute met at various places each year and held sessions of from one to three months. It soon became apparent that the institution must train an efficient ministry and to accomplish this object it must have a permanent organization, proper equipment, and a carefully organized course of study. It was decided to locate the institution in Seoul and a commanding site of eight acres, outside the West Gate, and near the trolley line, was secured by Rev. E. M. Cable.

After finding a permanent home the name of the Institution was changed from the Union Biblical Institute to the Union Methodist Theological Seminary. A new

constitution was drafted according to which the control of the Institution was vested in a Board of Trustees, half the members of which were to be appointed by the Board of Foreign Missions of the M. E. Church, and half by the Board of Missions of the M. E. Church, South. One half of the Trustees are persons resident in the United States and the other half are missionaries resident in Korea.

All Financial responsibility is shared equally by the coöperating churches. The administration of the institution is committed to the Faculty, subject to the control of the Trustees resident in Korea, who elect the President of the Faculty and have final decision in matters relating to the course of study, requirements for matriculation, and the expenditure of funds.

The present plant consists of a well equipped two story brick building containing recitation rooms, offices, library and chapel, known as the Gamble Hall. The Dormitory, a two story brick building, with basement well accommodated to the needs of Korean students, is located to the rear of Gamble Hall. Both buildings are to be heated with steam, and are lighted with electricity.

The Seminary offers courses in both Korean and English. The English course is open to College graduates from the Chosen Christian College or to English speaking students of equal grade. In addition to the regular courses a Post-Graduate Course has been arranged for each year covering a period of a month or more. Also Correspondence Courses have been instituted and it is expected that these courses will become an important feature of the Seminary.

The Faculty of the Seminary also undertakes the editing and publishing of the "Theological World." The Magazine was begun in 1916 as a Quarterly and closed the first year with 750 subscriptions, all of which were prepaid. The second year, in addition to the four regular copies, two extra copies were issued, the price being one Yen. The circulation maintained the record of the first year. This year (1918) the

magazine is issued as a bi-monthly at one Yen per year. This magazine provides each year 1000 pages of reading matter, not only of Biblical and Theological material, but also of more general interest, all of which is of permanent value. In addition to the magazine the Faculty is giving considerable time to the production of a Christian Literature. During the last year seven books carrying from two hundred to five hundred pages each have been published. At present several of our most experienced missionaries and best qualified Korean translators are engaged in preparing, compiling, and translating books on such subjects as; Biblical Introduction. The Study of Prophecy, Old Testament Periods, The Christian Sabbath, Weigle's "The Pupil and the Teacher," Arthur's "Tongue of Fire," Tildon's "Life of John Wesley," Calkin's "Mary Christopher's Victory," and other stories.

The Seminary has graduated five Classes with a total of 94 men, and the undergraduates number about 75. The first semester begins in April and the second in September.

CHAPTER XII

THE PRESBYTERIAN SEMINARY OF KOREA

BY S. L. ROBERTS

The Presbyterian Seminary of Korea, located at Pyeng Yang, was founded by the Council of Presbyterian Missions in Korea, and is wholly under the control of this Council. The co-operating missions are: The Mission of the Presbyterian Church in the U. S. A., of the Presbyterian Church of the U. S., of the Australian Presbyterian Church, and of the Presbyterian Church of Canada. At the end of this year, the Seminary will be twenty years old, having been opened in 1901, with two students, graduating in 1907 its first class of seven, and continuing to grow until it has graduated in all, two hundred and twenty-nine.

Nearly every year has seen some **Improvement** marked improvement, in one way or another—just a few of these will be cited here. In 1916, six chairs were definitely designated, and professors appointed to them, the other teachers being made associate professors, and assigned a shorter time of teaching. In 1918 residential quarters for the professors from other stations were secured, and in 1918 also, "The Theological Review" was established to supplement the teaching of the Seminary. This Review specializes in Homiletic and Pastoral Theology material, but it has also articles on Biography, Exegesis, History, and all matters of vital interest to the pastors and church leaders.

We feel, greatly the lack of adequate **New Text-books** text-books, and are trying to meet the need as far as time will allow. A Bible

Dictionary and other books for reference and for devotional use are in preparation. Works on periods of Church History, and departments of Theology. Homiletics, Pastoral Theology, Sunday School work, and Church Government, have been prepared and are in use.

Advance Last year we made the greatest advance of any single year so far. In addition to securing resident members of the faculty, the Seminary also, for the first time, conducted a Fall term, inaugurating the plan of Spring and Fall terms. The whole curriculum has been revised and very much improved. Also our new recitation building, carefully planned and adequate for all the work of the Seminary, is expected to be in process of construction by the Spring of 1920.

Standard of qualification The standard of qualification of admission to the Seminary, has been raised continually. The last normal junior class had 2^d Academy, and 6 college graduates from among the 44 members. We do not yet desire to restrict the admission to such, for from them we could not as yet meet the needs of the churches for pastors; and some of the most efficient and acceptable ones we have come from among those who have not had an opportunity to attend either Academy or College. The curriculum was changed last year, to call for a three years course, with six three month semesters instead of a five year course of three and a half months each year.

A student may finish his course in three years by taking it without interruption, three months each Spring and Fall, or he can take but one semester any year, or all the years, and thus be graduated more slowly.

Among the electives in the new curriculum, are included Hebrew and Greek and a few courses in English. These are intended primarily for College graduates.

Each year in the Spring an average of about sixty pastors return for a month of Post Graduate study. By special direction and supervision, the pastors are encouraged

to keep up their reading always. Also an inter-semester course of reading is conducted for all the students.

All students are, during their Seminary course, assigned work under the direction of the faculty, in connection with the Presbyterian churches of the city. Also each senior student is assigned to preach twice during his senior year in some of these churches.

The whole student body is divided into bands under leaders from the faculty. These bands are put to work under the direction of the church sessions, in whatever way the local circumstances demand. They do house-to-house preaching, street preaching, visiting among the Christians, substitute teaching in the Sunday Schools, etc. Each man reports this work to the leader in charge of his band, as well as to the church session under which he is working, and is given credit for this practical work of his course.

A great many of the students have had considerable experience in this kind of work in the actual care of country churches, both before entering the Seminary, and throughout their course.

CHAPTER XIII

RELATION OF BIBLE TRAINING CLASSES AND INSTITUTES TO EVANGELISTIC WORK IN KOREA

BY MISS MARGARET BEST

Paul recognized the place Bible training and teaching should have in the evangelistic work of the world when he told the Corinthians that Paul planted, Apollos watered but God gave the increase. Watering is an essential part in the care of new believers and of believers of long standing and is necessary if the tender plant of faith is to be nourished and helped to vigorous growth. Christ's own teaching in the vine chapter of John's Gospel that His Word makes His followers CLEAN, gives the highest warrant for Bible teaching as an evangelistic force.

A Missionary's first thought after he has won a person for Christ, is how best to hold him and lead him into a full knowledge of Gospel truth and privilege. This question becomes one of great concern when people in large numbers come into the church, believing joyfully in a new-found Savior, but not yet divested of superstition and degrading ignorance of their former life. It was to meet such a condition as this that Missionaries in Korea, in the early days gave part of their time to organizing and teaching Bible Classes not only in mission centers but out through the country churches also. The result was that the church became a Bible-loving, Bible-studying church. A system of Bible study and training classes became a regular feature of the activities of the church. These classes are as essential now in

the eyes of the Korean Pastor as in those of the Missionaries. This form of work is pre-eminently a work among Christians—of all classes, men, women, and young people, new believers and those who have been Christians for many years, but it also affords the means of reaching non-believers with the message of Salvation. Very few classes are held either by Missionaries or Koreans which do not make a special effort to persuade non-Christians to attend the evening meetings. This year in classes that I have taught, we have had from five to nearly one hundred non-believing women at our evening meetings and at most of the classes some of these women, perhaps not more than two or three, but in one place twenty, have “decided to believe” to use a Korean phrase, and have given their names and addresses to the church officers. An opportunity is given every afternoon during the classes for all who have the time to go calling at the homes of non-Christian relatives, friends and acquaintances. These calls often result in large numbers of people coming to the evening meetings, and occasionally in some few attending the Bible classes themselves during the study periods. A Bible class in a country sometimes creates a stir as great as that made by a wedding feast and makes an impression on the whole village, thus becoming an unconscious means of keeping the claims of the Gospel before the people.

Our Ideal

The ideal in mind is a Bible class in each country church during the year. Sometimes in a few circuits the ideal is almost attained. The number of classes in a given circuit depends largely upon the interest taken by pastors and church officers in making arrangements for them.

As for the method pursued in conducting the classes minor details differ but the main features are about the same in all parts of the country. The classes that are open to the whole church membership and to any others who wish to attend, commonly last a week. They are held in mission centers and in country churches and taught by Missionaries and by Korean pastors, helpers, and Bible women. Classes for men and women

are held separately, although women often attend men's classes. Attendance upon the classes varies from ten to fifteen in small churches to two, three, or four hundred in large country churches, and from several hundred to twelve or fifteen hundred in Mission stations. Only those who attend at least half of the session are as a rule reported in the attendance. The people pay their own way and in some cases pay a fee for the expenses of the classes. The Korean teachers are entertained by the churches in which the classes are held. In many cases railroad fare and other travelling expenses of these teachers is paid. The expense to the Mission is practically nothing except for the travelling expenses of the Missionary in charge, and occasionally all or part of that is paid by the church.

**Our plan of
procedure**

Two or three periods each day are given to Bible study. Early morning prayers and evening meetings are held at which are presented topics of the uplift of spiritual life and subjects of practical importance to the church membership, such as, stewardship, training of children, Sabbath observance of the person and the home, Christian relationships, etc. At some of the larger classes one session is set apart for consideration of the Mission work that is being done by the Korean Church. On one such occasion last fall in a class of two hundred and fifty women, after the report of the year's work had been given a special collection was received for the needs of the new year, and in a few moments one hundred *yen* was given, in addition to the regular dues. At the men's classes special collections amounting to even more are frequently received.

At these classes there are sometimes discussed and put into operation plans for evangelistic campaigns in the country villages. Sometime a "collection of days" is taken, meaning that men and women pledge themselves to give a certain number of days "preaching" the Gospel in their counties. The aggregate of these pledges frequently amounts to over a year's time for one person. The pledges are very well kept, too.

It will readily be seen that this system of classes for the membership of the churches furnishes an admirable means, not only for training in Scriptural truth, but for training and leading the people along evangelistic and missionary lines and for teaching them the many things they ought to know about Christian living and conduct.

A little higher in the scale are the classes for church officers, Sunday School teachers, evangelists, colporteurs, and Bible women. These classes are held annually in mission centers and are attended by men and women from all parts of the field. Such classes usually last two weeks. Besides several periods of Bible study each day, there are conferences on the practical duties of church officers and leaders and methods of Sunday School administration and teaching. One interesting and very effective class which has become an annual feature in many of the stations is a Normal Training class, for women Bible teachers. During this class plans are made for sending out the women trained in them to hold Bible study classes in the country during the winter months. Besides receiving instruction in a course of study to be taught in these country classes, these women are provided with lesson sheets, outlines for talks on practical topics, and books to use in the classes. The Normal Training class in one station of the Northern Presbyterian Mission numbers about one hundred and thirty women, a few of whom are personal helpers of Missionaries, but the majority of whom are in the employ of Korean churches, or are volunteer workers.

The cap-stone of the system in the training of lay workers is the Bible Institute. The Institutes for men are held for a month or six weeks each year, and for women from a month to three months. The courses of study cover periods of five years or more, with provisions in some Institutes for 'post-graduate' work. Certain Institutes take only those who have had some previous training and who have been entrusted with some church work. Institute graduates are proving themselves good leaders in the churches, and aside from the men who graduate from the Theological Seminary,

they are among the best teachers in Korea. The women as a rule are the best teachers among the women. One great advantage of the short term of study each year is that the Bible Institute student is out in the field getting experience in practical Christian work, in a natural way, during the years he is taking his training. It is not a work that has to be found or made for him in a mission center where perhaps there is no dearth of local workers, but work in his own town that needs to be done. Other very practical considerations are that he can meet the financial obligations involved in attendance upon the Institute more easily for one, two, or three months than for a longer period and that he does not have to give up his business for several years while he is studying.

CHAPTER XIV

BIBLE CORRESPONDENCE COURSE

BY W. L. SWALLEN, D. D.

Purpose The Bible Correspondence Course is arranged so as to stimulate and develop regular and consecutive Bible study. It is not intended to take the place of regular class work in any form. However, if the Correspondence work is carried out according to instruction, it will prepare for and greatly increase the interest in the Bible Classes, Bible Institute, and Seminary work.

Arrangement of Course of Study The Course as prepared for Koreans is simple in its plan and arrangement, and suited for all classes and conditions of Christians in all stages of development, intellectual or spiritual. It consists of two grades, a first or lower grade, and a second or higher grade. The Course as yet covers only the New Testament. The Old Testament is now in preparation. There are 260 chapters in the New Testament. These are divided as equally as convenient and practical into twelve sections. The Gospels, Acts, and Revelation, each constitute a section; the Epistles are grouped together according to their size and content. As a result of dividing the whole New Testament thus into twelve sections, the student, consecutively fixing his attention upon one section at a time, is the better able to comprehend and retain the facts of Scripture, and to see them in their proper relation. There is no time limit set for the mastery of any section. That depends upon the ability of the student and the time he has to give to the work.

The Christian men and women in Korea, as in every country, require some help in Bible study. It is the continual and practical study of God's Holy Word that is essential. Such help as this Course provides, will enable them better to understand and correlate the acts of Scripture as it is written in the Word of God. Every Christian needs to read the Word of God, and to gather the fruit therein for himself. The search method is one that has Scriptural authority. John 5: 39. The way to lead a searcher after Scripture facts is to ask questions. It is wonderful how a proper question will send one on the search. In this Course there are from thirty to forty questions on each section. Before beginning to answer these the student must read the section, every verse of it, carefully twice. Then he takes up the list of questions and searches to find the correct answer to each question. The answers are written down as he is satisfied with his findings. These answers he numbers according to the number of the question. When the answers to all the questions of any section have been written down, they are copied and sent to me. The work is then carefully gone over in my office and graded. When any question has not been correctly answered, in whole or in part, the correction is made in red ink, and returned to the student with a friendly letter of encouragement. A grade card is also enclosed which the student places in its proper square upon the large grade sheet which he receives with the book of questions when he enrolls. That constitutes the first grade. When the twelve sections are completed he will have his grade sheet of twelve squares all filled with the grade cards in different colors. This constitutes a certificate of which any Korean may well be proud. It means that he has read the entire New Testament over twice and more. It means that he has searched through again and again for the proper answer to over three hundred and fifty questions.

In the work of the second or higher grade, the student, Bible in hand, studies carefully the corrected paper, noting the corrections and familiarizing himself

with the facts of Scripture as contained in those answers so as to be able to take an examination on the section. He may take this examination after completing any single section, or he may complete the entire twelve sections for the first grade and then begin the second grade if he so desires. No examination, however, on any section will be given for the second grade, until the first grade work for that section has been done and the grade card for same received.

In the preparation of this Course we have tried to emphasize the important facts of Scripture. There are no notes employed in the course. And no commentary is required to do the work successfully. We have considered it helpful, however, to provide a very brief introduction for each book or epistle, consisting of the name of the writer, time, place, purpose, and for whom especially written.

A commendable feature of this system is that it develops independent Bible study. The assistance rendered by this course gives the student a taste and an incentive that is in no other way so easily secured. The self effort put forth with success develops that spirit of inquiry which can be satisfied only in the continual daily study of the Holy Scriptures. Elders and pastors find this Course worth while and can take it with profit though they have already had a Bible Institute or Seminary course.

The Course was started about two years ago. We now have an enrollment of 1225. In the first grade there have been 1362 sections completed. 25 students have finished the entire twelve sections of the first grade. In the second grade there have been 207 sections completed, and 6 have successfully passed the final examination in the second or higher grade for all twelve sections of the New Testament.

CHAPTER XV

HOME STUDY COURSE FOR WOMEN

BY MISS L. A. MILLER

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success."

To the Christian to day these words are of quite as much value as they were to the one to whom they were given centuries ago. Now as then temptations are the same and the "it is written" has ever been the source of victory.

To a large majority of the Korean women the written page is a blank. To mediate in the Word is an impossibility and because of this, victorious living is not as common as we could wish. In the early days they were quite contented to attend the Bible classes listening only to the teaching, but now they are quite too much ashamed to allow a sister sitting near by to find the song in the Hymnal and the chapter and verse in the Bible. Often they prefer remaining away.

Several years ago a Home Study Course for such women was planned and launched in the Suwon District. The course of study is for four years and includes such subjects as reading, writing, simple Chinese characters, Bible and books relating to it, hygiene, a book for young mothers, letter writing, and in each year memory work.

To aid the student in the preparation of her work, a special book for each year has been prepared. It contains the course for the year, questions, the answers

of which must be found in the text books, the Chinese characters to be learned and the work which is to be memorized. The text books cost less than 20 sen a year so there are but few who cannot afford them.

Although the course of study is for four years a student is allowed to do the work in as long or as short a period of time as suits her convenience. Examinations are given when the lady missionary itinerates among the churches or when she is conducting Bible classes. A promotion certificate is given at the completion of each year's work and a very pretty diploma has been prepared for those graduating from the course of study.

A post graduate course is in the making. Instead of certificates, seals will be given for this work. When the diploma was designed a place for these seals was especially prepared.

This course of study has been of great value to the women of the Suwon District. Over three hundred names are enrolled. Enthusiasm for study has been increased and in many instances, born, many of the women who could neither read nor write are now doing good work in Bible classes; husbands who formerly had no interest in the education of women are now helping their wives so that they may pass a creditable examination.

Last month a father brought his young daughter and niece to be examined a distance of ten li on a very cold day. Occasionally a class leader or exhorter will gather the women together on Sunday afternoon and help them in their studies.

The introduction of this course of study has done more than it planned in that it has enlisted the interest and support of the men in the District and also, that it is now being used all over Korea in the women's work.

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 women are the teachers for women and children

KOREA

SECTION B

SECULAR EDUCATION

WOLFE

SECTION B
SECULAR EDUCATION

CHAPTER XVI

THE EDUCATIONAL STATUS OF THE KOREAN PEOPLE

BY HORACE H. UNDERWOOD

The above title is not intended to cover a statistical report of the number and grade of the educational institutions in the country nor does it claim to be an exhaustive statement of the entire subject. The goal to be attained and the degree of progress achieved in its attainment is naturally viewed differently and measured according to different standards by the various parties and groups of workers.

It is, however, fair to assume that generally speaking the purpose of education is primarily the development of the will and secondarily the development of the intellect. Considered thus the object of Christians education is the development of Christian character and we should take up not only the forces at work for intellectual development but all Christian work in the peninsula. This is more however, than comes within the scope of this article and we shall confine ourselves to those aspects of this work which tend toward the intellectual development of the people.

The field on which and the time in which the work has been done must first be considered. It is now only about 35 or 40 years since Western civilization in any form began to be felt in Korea. It is obvious then that even in those parts of the country first reached by western influences, the men of to-day of middle age or over were born and passed the most impressionable years of their life before the echoes of the busy western

world reached their ears. When we take into account the veneration in which old age is held and the respect for their elders inculcated in the minds of all Koreans, it is easy to imagine the tremendous braking power—which the thoughts and habits of mind of these men, synchronized with a period co-eval with the early days of the Roman Empire, have upon the psychical progress of the people.

But not only is the time in which we have attempted to bridge the gap of centuries startlingly short, but the geographical location is a factor as potent to-day as in the years when all culture passed thru a Chinese filter before reaching Korea. Japan and China came and come in more or less direct contact with the western world. There may be barriers but there are no go betweens. Korea on the other hand has received a large part of its education in Occidental matters at second-hand.

Standard Oil tins (a greater educational force than is realized) are as common in Korea as elsewhere, but nine times out of ten the Korean buys them from a Japanese dealer. The railroad cars may be built in Wilmington, Del., but they are unpacked and set up under the direction of a Japanese foreman. Whether it be Swedish matches, American autos or western textbooks they come to the Korean in a very large measure thru Oriental hands. This may be the best way in the long run, but it is clear that some of the awakening shock that helps to stir a people out of the lethargic sleep of centuries is taken up by the buffer, interpreter or go-between, as you chose to call it.

The people also are more stable in character, less inclined to be always seeking some new thing than some of the oriental peoples. This is a quality for which we may be grateful, if it is properly directed, but it leads them to cling somewhat more closely to their own ways and to their own system of education. For we must not suppose that they were without education before the Occidental invasion. It was indeed

a small village that did not have its little school where boys were started on the long road of the study of the Chinese classics. And even twenty years ago the percentage of illiterates would not have exceeded 75% or 80% for the whole country, which is better than some European countries to-day.

We have then a period of a little over a generation, a country more or less indirectly in touch with the West and a people uninclined to change and possessing a certain educational system of their own. In this period under these circumstances and upon these people what educational forces have come to bear?

Roughly three. The Missionary, Educational forces Commerce and Japan. Under, or as operating particular phases of these come the Church and the Christian Schools, the Press, and the non-Christian Schools.

The Missionary brought to Korea, as everywhere, a startling idea. He himself, was the personification of the ideal conditions supposed to exist in the Utopian lands from which he came. He has, moreover, pushed himself into the remotest corners of the land, not content like the business man to settle in the ports or larger towns. Aside from his spoken message, he came to many as a living expression and proof of the changing times. Even today there are thousands of Koreans who have seen no other white man than the missionary.

Commerce, on the other hand, has sent its products as mute testimonies to a changing era, each article a fascinating query, challenging investigation as to its form and uses.

Japan made the first treaty with Korea. Her political relations with this country stirred the people for ten years before annexation as few things could have stirred it. Since annexation, indirectly, in the course of administration, and directly, thru the educational work under taken by the Government she has been a powerful teacher.

The more direct educational work of the missionary

thru Mission and church schools is merely the conscious and concrete expression of his unconscious efforts. Government Schools of various grades and a few non-christian private schools have helped to dispense knowledge to thousands of young Koreans.

And finally, despite its chequered career and the limitations and disguises under which it has passed, the Press has carried the names and words of the new era to all the larger towns and many of the country districts. It has not had the influence which the Voice of a People has in its own ears but as an alien voice giving information it has done much to give the country a new viewpoint and a realization that they are part of a hitherto unknown world.

A secluded people, fitted by their
Older Generation former educational system for the absorption of knowledge but not trained for mental digging; contact with Occidental educational influence, largely thru the medium of another Oriental nation, receiving these forces in many cases in the modified form they have assumed in transit; what is the resultant condition?

Many of the people are still mentally in the status quo of 1880. It is true that they have been rudely shaken and awakened to the facts of the present day material world, but their mental attitude is far different from what it might have been had those influences been felt more directly or interpreted and adapted for and by themselves. Beliefs and customs are failing and changing, life itself is different, yet they see those things thru their fathers' eyes. To this class belong in a large degree the older men, the people in the remote districts and a great proportion of the women. It must of course be understood that the mental attitude is not literally that of forty years ago, but now as then, the attitude of an astonished and uncomprehending spectator rather than that of a participant. Here also we must remember that this is partially due to the fact that participation in affairs is not a role in which the Korean has been or is encouraged to function.

Younger Generation But there is the Younger Generation, the New Order, What of it?

This New Order comprises the greater part of the Christians, the students and graduates of all the schools, and those young people, who by force of circumstances have been brought actively and practically into contact with and under the influence of the moving forces of the day.

But the pedagogical system, built on the theory that the teacher is a fountain and the students are vessels to passively receive his outpourings, does not tend to real mental training or give the true values to the disconnected facts thus imparted. The result is that in a great proportion of this New Generation there is a blind groping and a feeling of impotency when confronted with the questions of the day, which can be easily detected by a sympathetic observer. They have been taught a little of this or that subject but they lack background for their knowledge and they lack the training which would give it value for future study. They are neither indifferent nor stupid but they have not been taught the "How" of educational advance. No rule or statement is without exception and there are a certain number who have received a different kind of training and are ready and able to take advantage of it.

In the main, however, when we speak of the educational status of the people, the condition they present for educational effort, the ground on which we may expect to work, will find these two classes or states which must be recognized if our work is to meet the needs of the situation.

In the first class, composed as it is of older men, country people, and women, the Church and the active participation in church affairs urged on every member is the chief agent on which we can depend and is doing a great work, as truly educational as evangelistic in awakening them to activity and teaching them how to direct their activities.

For the different parts of this class the country schools will do much if the teachers sent to them from our

higher institutions are trained to recognize that their object is not to apply a surface coating of knowledge but to give real mental training. And for the women the demands for womens' education here are even greater than among the women and girls in the second class, the here also of course the needs of the two are inter-dependent.

The second group is naturally small in comparison with the population of the country but regarded as the lever by which the people as a whole may be moved it is big with possibility. They know of countries and things of which their fathers never dreamed but as they come from the lower schools to our classes we hear from teachers on all sides the statement "They dont know how to study, they dont use their heads" which is merely a concrete example of a general condition. They are alive, awake and eager but the irrepressible "Why?" which sends us prying into processes must be stirred to life in them.

The inherited predispositions of centuries are to learn rather than to study, their mental processes are perceptual rather than conceptual or systematic and the educational status of to-morrow depends on our practical recognition of this to-day.

The Korean people to-day present a
Ready for Education ripe field for the type of educational
To-day work which really develops the intellect.

There is a nucleus who have learned to ask and been taught to answer the question "What?" When this nucleus has been trained to ask "Why?" and "How?" and to see existing facts and conditions from this point of view we can hope to turn the force of this class on those who as yet hardly ask the first question. This then is the ground on which we are to work, the present Educational Status of the Korean people and any branch of our work, whether called educational or not, which fails to recognize these conditions and adjust itself to their needs is to that extent wasted effort.

CHAPTER XVII

UNION CHRISTIAN COLLEGE, PYENGYANG

BY REV. C. F. BERNHEISEL

In common with the other schools of Korea this year the College has had a **Disturbed Conditions of past year** very much disturbed and unsatisfactory year of work. The work of the school went on as usual till the end of Feb. and the enrollment and character of the work done were up to the standards of the past years. About sixty five students were enrolled in the college department. But the outbreak of the Independence Movement on the first of March put an end to class work for the rest of the term. Our commencement day was set for the third week in Mar., but because the student body was scattered it was impossible to hold the final examinations and the commencement exercises. The six graduates were therefore given their diplomas privately, much to their regret and ours, but nothing else was possible at the time.

We tried to resume studies at the end of the first week in Mar., but it was not possible to do so. So we planned to open the new term the first week in April. When the day arrived one student appeared. We were not surprised for the police department had notified us that whatever students enrolled would at once be arrested and examined and if innocent of the crime of shouting "Mansay" would be released, otherwise they would be detained. As there was probably not a student of any description in the country who had not shouted "mansay" and, further, as the students knew well enough what police examination means it is not surprising that they did not appear. At the middle of

April we tried to open again and a half dozen students appeared and we taught them for a week, long enough to be able to report to the government that the school was open and thus avoid the danger of losing our charter by the first of Sept.

Thus it appears that the entire spring term dropped out of our schedule and the students will thus lose one term of study. But the faculty decided that in view of the special circumstances we would not require students to make up that lost time but would pass them up and graduate them knowing that they were one term short in their studies. The experiences through which they have passed during the year may well be considered an equivalent of a term's work in school as far as its educational and character-developing nature is concerned. The experiences of the year have brought to light unhidden traits of character of the Koreans that we westerners did not know to be existent. They are not the same as they were before and never will be again. If the object of education is to develop character and call out that which is within, then the Koreans have had a good practical course during the year that is just past.

By the time the fall months had arrived the country had quieted down very considerably and we were able to open school once again. Twenty five students enrolled and have completed the term, doing very good work, or as good as could be expected in the circumstances. This number represents a decided drop from last year but it is even more than we anticipated would come. Some of them are still in the 'undesirable place,' to use a Korean expression. Others have been afraid to return. The students are about equally distributed among the four classes.

During the holidays a band of ten of Religious work of the college boys are travelling about Students among the churches on an evangelistic tour. They have several musical instruments. They are powerful preachers of the Gospel.

Wherever they go much blessing is received by the churches. They are spending two days each in a church and wonderful reports are coming in of the crowds that are assembling to hear them and the number of new decisions for Christ and back sliders reclaimed. Other students have gone out two by two and are holding Bible study classes and evangelistic meetings in churches. The students are thus proving that the object of the college in raising up men who will be stalwart champions of the truth and able exponents of it is being realized. Even tho we may not have a large number of students, if we can continue to train men who will be leaders in the church and useful citizens we will not have spent our labors in vain but to good purpose. The college has already furnished the Presbyterian General Assembly with one moderator and we hope to furnish more in the future.

CHAPTER XVIII

CHOSEN CHRISTIAN COLLEGE

BY HARRY A. RHODES, A. M.

Effect of Disturbances

The college has shared the fate of most educational institutions in Korea during the Independence Movement. We stood closed from the middle of March till the end of August. Our first and larger graduating class of twenty one members had to omit the Commencement Week exercises. Fifteen of our students were in prison till mid-Summer. Two were released; five others were released on bail and afterwards on a three year suspended sentence; two have not yet received their sentence, while six were sentenced to from six months to two years at hard labor, of whom one died in prison.

Of our twenty one graduates, eight were from the literary department, ten from the Commercial, and three from the Scientific. At present eleven of the graduates are teaching, three are in business, two are in secretarial positions, one is in newspaper work, two are in China, and two are in prison.

Fall Term

Since the opening of school in August the attendance has been small, but in spite of constant political disturbances we have managed to keep in session, and the indications are that with anything like normal conditions we will have large entering classes when the new school year opens in April, 1920.

New buildings

During the year the erection of new buildings and the development of the new site has gone on without interrup-

tion. The Chas. E. Stimson Administration Hall is nearing completion and will be used for recitation rooms and library until some of the other main buildings are erected. Two foreign residences have been completed practically and one is already occupied. New roads have been made, an initial water system has been installed, and excavation for the new Science Hall has been begun. It was our great good fortune to find plenty of good building stone on the site so that main buildings and residences can be built of stone, just as college buildings should be, if possible at all.

Although we are fortunate in having money promised for the main buildings except the Library building we are not so fortunate in having money for residences, dormitories, power plant, development of athletic grounds, model village, automobile bus, etc., all of which are very much needed at once. Plans for the main buildings were drawn by Murphy & Dana, Architects of New York City, Mr. Murphy himself was in Seoul for some time.

The new railroad main line shortcut past the college site through two tunnels from Seoul is about finished and trains will be running in a few months with a new station almost at the edge of the college campus.

Faculty changes have been few. Rev.

Faculty Changes A. L. Becker (Physics Dep't) is in America on furlough and studying at Ann Arbor, Mich. Rev. J. Ernest Fisher, appointed by the Methodist Episcopal South Board, has arrived for the department of Education and Pedagogy. Five of our graduates were employed as Assistants. We still have been unable to secure a Professor of Japanese History and Literature. Temporarily Rev. A. E. Lucas, formerly of the Y.M.C.A. has been engaged to help in superintending the erection of buildings and in the development of the site, until he goes home on furlough next Summer. It is hoped that Mr. Lucas will return to continue this work and to build up an industrial work.

The personnel of the Board of Managers has been changed somewhat. The college has lost one of its most efficient promoters in the death of Dr. A. M. Sharrocks, M. D., on Christmas Day, 1919, in Rochester, Minn, where he had gone for an operation. He had given the development of the college much thought and his counsel was sought constantly. Also Mr. N. Sakaide Chief Civil Engineer of the Government-General has returned to Japan. His technical knowledge made his services of great value in the development of the site and he took a keen interest in everything pertaining to the development of the college. Dr. Jas. S. Gale, D.D. and Rev. J. L. Gerdine are home on furlough, while Bishop Herbert Welch and Mr. K. W. Cynn spent some time in America.

We have been fortunate during the year in having many distinguished visitors to look over the site and all were unstinted in their praise, stating that the site is ideal and unexcelled among mission institutions in the Orient.

Rev. Geo. T. Scott, Secretary of the Coöperating Board for Christian Education in Chosen visited Seoul in July and again in January. Rev. John D. Goucher D. D. of the Methodist Episcopal Board, Rev. A. E. Armstrong of the Canadian Presbyterian Board, Rev. Egbert W. Smith, D. D. of the Presbyterian Board U. S., Rev. E. H. Rawlings, D. D., and Bishop W. R. Lambuth of the Methodist Episcopal Board South have been over the site and have looked into the plans for the college. Among other distinguished visitors were Pres. C. K. Edmunds of the Canton Christian College and Miss Pendleton, President of Wellesly College.

Part of the work of the year was to make out a budget for the Interchurch World Movement. The total passed the million dollar mark of which \$400,000 is for endowment. Naturally in the foundation work of the college there are many problems, and we have

entered into them with a relish under the able leadership of O. R. Avison, M. D. President, who has given the college his best time and thought, and inspired scores of missionaries and visitors as he dwelt upon the plans and possibilities of the institution. At the time of writing we are in the midst of revising the course of study somewhat, preparatory to making request on the same of the Governor General. Such questions as the future of our Industrial Work and of the Music Department, a Northfield Summer Conference for Korean Church leaders next August, etc., are engaging our attention.

Everything in connection with the development of the college is most interesting and outlook is very bright.

KOREA

PART IV

MEDICAL WORK OF FEDERATED MISSIONS

NORLA

PART IV
MEDICAL WORK OF FEDERATED
MISSIONS

CHAPTER XIX

MEDICAL MISSIONS IN KOREA

BY R. M. WILSON, M. D.

The work at most of the hospitals during the past year for various reasons has been very heavy, much more than any one doctor should have to do. There has been a goodly increase in the number of in-patients. The work with these patients is that which counts the most physically as well as spiritually. A sick man's having to leave his home and warm room to go to a distant hospital is a new idea to the Korean mind; consequently, the Koreans are a bit slow to learn the importance of it. The old Korean method was to send a Korean messenger to a drug room to purchase a large package of herbs, roots, tiger's teeth or bone, bear's gall or fat, as the case might be, to be mixed into one decoction and fed to the patient in one draught. In striking contrast to this method, is the new method of taking patients into the hospital where every want is supplied, proper food, medicines, nursing, operations, vaccines, etc., administered, and isolation enforced in cases that demand it. At the same time, evangelistic attention is given to each patient. An effort is made to get in each of the hospitals a Christian man and woman who can teach a Sunday school class and do religious work.

There has been a substantial increase in the receipts at most of the hospitals. The people generally are in a better financial condition and hence better able to pay for treatment. The fact that the cost of hospital supplies of all kinds has greatly increased, and that there are always those who cannot pay for treatment, and hence require

charity work, makes this increase in receipts necessary and welcome.

**Many Hospitals
Closed**

The work at Mokpo station has been closed as the doctor in charge has been home on furlough. At Chunju station an American nurse and a Korean doctor are running the hospital in the absence of any American doctor. The Taiku hospital is also closed on account of the sickness and absence on furlough of its doctor. The hospital at Chungju was forced to close because of the scarcity of doctors. The Presbyterian hospital at Pyengyang has been closed for some years, but plans are now under way for a union hospital there.

**Union Work at
Seoul and Wonsan**

Union work is being done at the Severance plant, in Seoul, and also at Wonsan. This seems to be the ideal way to do medical work, but at present, union hospitals where even two missions are working together are few.

**Severance's Plans
for Tuberculosis
Department**

The Severance hospital will soon have a tuberculosis department with Dr. Fletcher, (formerly of Taiku), in charge. This department will fill a great need for there is not another such institution in all Korea. In this land where the people know so little of sanitation, where their homes are so poorly adapted to using what little they do know, and where no hospital has had even a room where such patients could be properly isolated, the WHITE PLAGUE has been no small menace and problem. Every hospital should have a room or tent so as to care for at least a few tubercular patients and teach them to care properly for themselves.

**Severance Leprosy
Ward**

Severance hospital has also secured permission from the government to establish for the study of leprosy, a ward in connection with the institution in the hope that some good doctor can be secured to do some thorough research work in this field of medicine. A special article appears in this volume reporting further on the work for lepers.

The instruction of the masses in hygiene and sanitation is accomplished **Teaching the People** in a small way through tracts published **Results Principles** and distributed by the Korean Medical Society, and by talks delivered at the Bible classes on such subjects as colds, worms, influenza, venereal diseases, diarrhoea, leprosy, cholera, small-pox, etc. The tracts also cover these same maladies, and are sold or given away largely through the agency of the Bible Colporteurs. Medical instruction and practice during country trips by a doctor accompanying the iterator, bring good results spiritually as well as educationally and physically. The Medical society, besides serving the needs of the natives in this work of preparing and distributing these tracts, also helps to keep the Missionary doctors "fit" through its annual meeting where papers are read and discussions conducted along scientific lines.

We quote the following statistics as typical of the general increase of the **Increase in the Work Demands more Doctors** medical work in Korea in all the hospitals. At Haiju the doctor reports; dispensary work increased 25%; hospital work 17%; outcalls 38%; charity work 50%; operations 18%; increase of local income in both dispensary and hospital about 73%. The report from the Kunsan hospital shows 842 operations, 2,008 ward patients, 11,520 dispensary patients, and receipts to the amount of ¥31,197 for the year. Such work as this is entirely too heavy for one man, but under the present undermanned conditions one man must do it all. Besides this actual medical work, there is all the business management of the work that falls to the doctor also. Hence the doctor must work seven days a week, with no vacation in the summer, and no provision made for any one to the care of his work during the time he is on furlough. Most of the Gov't hospitals have six or more doctors, besides a staff of nurses and a business manager. The need for more doctors in the mission hospitals is, therefore, most imperative. No hospital should be without at least two doctors and a nurse.

CHAPTER XX

LEPER WORK IN KOREA

BY R. M. WILLSON, M. D.

The Pitiable Condition of the Outcast Leper

As everywhere else, and throughout all the ages, the leper in Korea is an outcast. When it is discovered that a man is a leper, his friends and relatives advise him to depart. From the time he leaves his home until he dies (unless he be fortunate enough to secure admittance into an asylum) he is cuffed, shunned, and dreaded until he would fain exchange his life for that of a dog. He seeks relief everywhere; by washing in waterfalls; by submitting to the treatment of the native doctors, who have ability only to relieve him of his money; or, at last tries eating human flesh as a remedy for his malady—the remedy which the Koreans believe to be most effective. When all has failed, and his money is all gone, he wanders from market to market, showing his sores and deformities and begging for money; he becomes one of the professional beggars; and eventually develops into a hardened sinner.

The Joys of Work for Lepers

The joys, both for the leper and for the leper worker, are unsurpassed. It is not hard to imagine the joy that comes to a leper such as I have just described, when he finds himself among friends, in a warm room, with food and raiment and medical treatment given him free and administered by people who really love him. Nor is it any wonder that he believes in Christianity, reads his Bible, and sings praises to God. Neither it is more difficult to imagine the joy of the one who has

been the means of bringing about this miraculous transformation in a life so wretched before. A recent visitor who spoke to the lepers, said "They are the happiest lot of people I have seen in Korea." Another visitor said "I have met no one in Korea who seems so genuinely and lastingly grateful for the blessings, material and spiritual, that he has received, as are most of these lepers; none who maintain year after year more keen interest in Bible study and religious worship than they; no congregation that will listen longer or with keener interest, and so quick and responsive appreciation of a sermon, and none that seem to account it more of a privilege to contribute to each of the church causes than the body of lepers in the Kwangju hospital."

Bible Study Among Lepers The lepers in the homes are noted for the progress they make in Bible study. As soon as the lepers enter the homes they are taught to read, and begin at once to study their Bibles and very soon have their hearts filled with joy for the privilege. Many of them commit large portions of the Bible to memory.

Lepers do Their own Work The lepers in the Mission Homes do all their own work. The only man employed is the one who does the purchasing and book-keeping. They make their own clothes, care for the home, do farming, carpenter work, masonry, shoemaking, and some of them are trained to give the necessary dressings and the hypodermic injection of the oil every Saturday night.

Medical Treatment of Lepers Without a doubt Chaulmoogra oil is giving splendid results here in Korea and many of our patients seem to get entirely well except for a few anaesthetic spots which do not seem to disappear. We also use, on a certain number of the patients, sodium gynocardia, made from this oil. This can be injected into the blood-vessels. It too seems to do good, but we cannot make any report on results at this stage of the treatment.

The leper work of Korea is at present being done in three mission asylums and one gov't asylum. The mission asylums are caring for about five hundred and fifty lepers, and the gov't asylum for about one hundred. When we realize that there are somewhere between two and three thousand lepers in Korea according to gov't reports, and probably actually many more than that, we can see how inadequate is this work either to care for the sufferers or to prevent the spread of the disease. About two thirds of the lepers in these asylums are men. This number probably represents the proportion of men and women lepers in the whole country, too, as men are more exposed to the contagion than women, it seems. With only a little more effort the mission hospitals could care for twice this number if they had buildings and funds available.

The task seems great and difficult, the extermination of leprosy in the orient is not impossible. By isolated asylums and proper medical methods in France and England leprosy has long ago been exterminated, and it is fast disappearing in Hawaii and the Philippines. Plans looking toward a determined united effort to rid this peninsula of the dread disease have been proposed by the Missions to the Government general and an answer is now awaited. We hope to be able to report more on the plan and its effectiveness next year.

CHAPTER XXI

SEVERANCE UNION MEDICAL COLLEGE

BY O. R. AVISON, M. D.

The Severance institution comprises Severance Hospital, Severance Union Medical College and the Nurses' Training School. The six leading Missions in Korea coöperate in furnishing personnel and finances and the Co-operating Board for Christian Education in Chosen, representing the five North American Boards with Missions in Korea, is charged with its interests in America.

The institution had its beginnings in the "Royal Korean Hospital" which was founded by the first missionary to Korea, Dr. H. N. Allen, by the favor of the King. After Dr. Allen's retirement from missionary work, Dr. J. W. Heron and Dr. C. C. Vinton successively conducted the hospital until the arrival of the present writer in 1893. Drs. Allen and Heron, assisted by the Rev. H. G. Underwood, D. D., made a beginning at medical education as a government medical school in 1886.

In 1894, the Northern Presbyterian Mission took over the hospital from government control and since then it has been a distinctly missionary institution. The work was carried on in remodelled Korean buildings, but soon outgrew these quarters. In 1900, the writer read a paper on "Comity in Medical Missions" at the Ecumenical Missionary Conference in New York, which so attracted the notice of Mr. L. H. Severance that he subsequently determined to donate \$10,000 to build a hospital in Seoul. The present hospital building was erected and occupied in 1904, being the first modern

hospital in Korea, and was called after its donor. The original gift was added to until about \$25,000 was expended for land, buildings and equipment.

The first regular class of medical students was enrolled in September, 1900, and the first class of seven men was graduated in June, 1908, Prince Ito, the Resident General, honoring the occasion by presenting the diplomas to the graduates and granting them license to practice medicine without examination. These were the first Korean graduates in medicine. The school, then called "Severance Hospital Medical School," was granted Government recognition by the Educational Department in 1909.

In 1907, Mr. L. H. Severance visited the school and hospital and decided to enlarge the institution by providing funds for a separate building and out-patient department. This building was erected and occupied in the fall of 1912. At the present time the land, buildings and equipment represent an investment of \$150,000, of which Mr. Severance gave the greater part.

After the graduation of the first class in 1908, efforts were made to unite the various Missions in the work and the English Church, Northern and Southern Methodist Missions each assigned a doctor to teach, though nothing definite was decided upon in the way of coöperation. In 1913, however, the institution really became union. The Southern Presbyterians, Southern Methodists and Northern Methodists each assigned full-time men, while the Australian Presbyterian Mission assigned two doctors to give one term each a year in residence. Meantime, the Northern Presbyterian Mission had increased its representation to four. The name of the school was then changed to "Severance Union Medical College." In 1916, the Southern Presbyterians added a second doctor, and the Canadian Presbyterians appointed their first representative. The Southern Methodists added a second representative in the following year.

A Dental department had been opened in 1915 by Dr. W. J. Scheifley, who came out under the Northern Presbyterian Mission, making its fifth representative.

Although the war and other causes have contributed somewhat to reduce the aforesaid representation of Missions on the faculty, there is a good nucleus of foreign and native doctors on which to build, and the financial support from the various cooperating Missions is steadily growing. Since 1913, the work has been departmentalized to a greater extent and the clinical and laboratory facilities have been enlarged and improved. In March, 1917, the school received recognition under the new Educational Ordinance.

Mr. L. H. Severance, whose generosity had made the institution possible, died in 1913. His son, Mr. John L. Severance, and daughter, Mrs. F. F. Prentiss, have continued their father's interest in the institution by contributing generously to its support and extension.

The Nurses Training School was formally organized in 1906 by Miss E. L. Shields, R. N., with the coöperation of Mrs. W. B. Harrison, R. N. and Miss E. B. Burpee, R. N. Ten years later, following the precedent of the Medical School, other Missions began their coöperation in the School, with the result that at the present time each of the six Missions either has one or more nurses in residence or promised. Since the school started 28 nurses have been graduated. The dormitory and training school was occupied in 1917. The enrolment at the beginning of the present school year is 33.

The second class of medical students was graduated in 1911 and the third in 1913, since which time there has been a class of graduates each year. Seventy-two doctors have been graduated up to the present time. Five of these men are serving on the Faculty or Medical staff. The number of students registered at the opening of the present school year is 58. Many of our graduates work as internes in Mission hospitals, and a number go into private practice. The school has well equipped Biochemistry, Bacteriological and Pathological Laboratories.

The Dispensary, or out-patient department, is a very busy place. It consists of seven clinics—medical, surgical, dental, eye, ear-nose-and-throat, dermatological and gynecological. During the calendar year 1919, 60,115 treatments were given, an average of 200 per working day. Of these, 32,301 were pay patients, 27,814 free. The receipts from pay patients were ¥16,151.75, an average of 50 *sen* per patient. The increases over the previous year were 18,385 treatments and ¥4,172 in receipts. Several victims of the bombing incident, when the attempt was made to assassinate the new Governor General (September 2, 1919), were treated in our dispensary and hospital.

The original capacity of the present building was 40 beds, but by utilizing the basement, staff offices and corridors there are at present 120 beds in the wards. The independence disturbances were responsible for a considerable increase in hospital work during the year. In the months of March and April, 1919, over seventy casualty cases were cared for, some 38 being gunshot wounds. At intervals during the remainder of the year a number of "beaten cases"—demonstrators flogged by judicial order—were treated, some of which necessitated very severe operations. For the calendar year 1919, 1,215 pay patients were cared for, and 1,038 free patients, representing increases over the previous year of 99 and 485 respectively. The receipts were ¥15,074.60, an increase of ¥3,730.20 over those of the previous year.

The construction of a new 200-bed hospital and an extension to the medical college are projected, as soon as funds from the Centenary and other forward movements in America shall be forthcoming. Severance has become one of the best-known medical institutions in the Orient; but it is still in its formative stages and reinforcements of medical specialists and nurses are urgently needed, if the best possible instruction is to be given to the

young men and women of Korea who choose the healing profession as their lifework.

During the year a movement has been under way to appoint Dr. A. G. Fletcher to the chair of Leprosy in the College, under an arrangement with the Mission to Lepers, and he may return in the fall of the present year to assume the duties of that position. There are many lepers in the southern part of Korea especially. The Southern Presbyterians at Kwangju, the Australians at Fusanchin, and the Northern Presbyterians at Taiku have leper asylums, while the Government has a small colony at Little Deer Island. A movement is under way to have the government coöperate with the missionary agencies to eradicate leprosy in Korea as part of the plan to eradicate this disease in the world.

If Dr. Fletcher comes he will also conduct a clinic for Diseases of the Chest, and organize a department for dealing with Tuberculosis, a disease for which little has hitherto been done in Korea, and which claims thousands of victims annually.

KOREA

PART V
CHRISTIAN LITERATURE

1871

THE
LIBRARY OF THE
MUSEUM OF NATURAL HISTORY
AND
ZOOLOGY
OF THE
CITY OF LONDON
1871

1871

CHAPTER XXII

BRITISH AND FOREIGN BIBLE SOCIETY

BY HUGH MILLER

Amalgamation of Bible Societies The year 1919 has been marked for all time in the history of Bible Work in Korea. In January the home Boards of the American Bible Society and of the British and Foreign Bible Society decided in favor of an exchange of fields. The American Bible Society thereby agreeing to leave Korea to the British and Foreign Bible Society and the British and Foreign Bible Society agreeing to leave the Philippines to the American Bible Society. The Committee of the British and Foreign Bible Society says: "This interchange has been brought about in the most friendly and generous spirit on both sides. We believe it will promote efficiency and economy of Bible Work in these two important fields." With this opinion the writer cordially agrees.

On April 1, the American Bible Society transferred its work in Korea to the British and Foreign Bible Society and since then all the Bible Work in Korea has been cared for by this Society.

Difficulties of Work What a year it has been in which to carry on the work: In the early months the influenza went through the land carrying many away by death and rendering many unfit to carry on the regular duties of life. This had not fully subsided when the startling and unexpected Independence Movement began and has continued ever since and which bids fair to be perhaps the most wonderful and striking movement of our time. In the summer, cholera broke out and caused the death of hundreds

and travelling was rightly restricted by the authorities. In the north-west the crops were a failure because of a drought and now the influenza is with us again. Thus it will be seen that the Biblemen and Biblewomen, and we have had 237 of them at work for the whole or part of the year, have had much to hinder them as they tried to pass on the word of life. It is not surprising that the total number of books circulated is 25,000 less than in the previous year. The total circulation being 579,000 volumes.

We have been greatly inconvenienced in maintaining our stocks because of difficulties in the printing and binding trades. Most of our work is done in Japan and there as in Korea labor problems have been acute.

Notwithstanding the difficulties that **Encouraging feature** have beset us we are encouraged in the prosecution of the work. The Korean workers, since the summer ended, have been reporting a greater readiness than ever on the part of the non-Christians to listen to the gospel message and this is corroborated by the correspondence of the missionary superintendents of the colporteurs. We are cheered on our way when we hear of this group here and that group there having been started through the reading of the printed page or the testimony of the colporteur.

The revision of the Old Testament **Revision of O. T.** continues. Rev. M. B. Stokes, because of the pressure of other work and residence in an out station, has been unable to sit with the Board and resigned at the fall meeting of the Bible Committee. Dr. J. S. Gale left on furlough in June but Dr. Cable has continued to meet with the Korean members of the Board, in daily sessions except when obliged to attend important mission meetings. The revision has been completed as far as Nehemiah.

We are thankful that we have been allowed to minister through the printed page to those in the hospitals, the lepers in their leprosaria, the prisoners in the jails, to those living in the remote and lonely hamlets on the islands and on the mainland, to those in towns and cities

and for the testimonies that have reached us that "as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth, it shall not return unto me void but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it."

CHAPTER XXIII

CHRISTIAN LITERATURE SOCIETY OF KOREA

BY GERALD BONWICK

Effect of Disturbances Christian workers in Korea will agree that we have passed through a year unprecedented for agitation and upheaval, which, though primarily of a political character, have also seriously affected Christian work throughout the country. Owing to disturbed conditions the work of colporteurs has been greatly hampered in many parts, schools have been closed, pastors imprisoned, and in some cases churches burned. Korea is but one among many countries confronted by severe political problems and, with them, too, she suffers from the strain of the high cost of living as one of the by-products of the great War.

Circulation for year When the difficulties of the year are thus considered—the distractions and the lower purchasing power of money—we have good cause to express our very deep gratitude to God that so few decreases in our year's work have to be recorded and that in many cases actual advance and consolidation have taken place. Our circulation for the year has amounted to 1,231,000 copies, of which 110,058 were Korean books as against 99,671 the previous year. Our Income from sales totaled ¥34,501. It is worthy of note that out of 63 new titles and editions issued during the year 22 were books containing from 330 to 25 pages each.

Considerable attention has been given to our various periodicals among which the "Christian Messenger" heads the list. For several years we have wished to enlarge the scope of this, the union newspaper of the Christian Churches, and at the end of the year permission was obtained from the Government to include general world news in its columns. It is expected that this will lead to a large increase of circulation and our plans are being laid accordingly. A new quarterly magazine, the "Sunday School Magazine" was started in January and has met with considerable success. It is published with the idea of encouraging the better organization of Sunday Schools and the training of teachers and does not deal in any way with the weekly lesson. The "Bible Magazine" has completed its second year and has made a distinct place for itself in the regard of Bible students. The "Presbyterian Theological Review" of which we are the distributing agents has also completed its second year satisfactorily. All these periodicals are published at a considerable loss, the subscriptions not meeting the cost, and need large financial help for maintenance and improvement.

This year will be noted in our history as the date when we changed our name, though not our constitution. This Society was founded in 1889 and for thirty years has been known as the Korean Religious Tract Society. It was felt that by changing this to the Christian Literature Society of Korea the new name would give better expression to the kind of work that we desire to accomplish, that of placing before the Korean people a full and well-balanced range of up-to-date and yet conservative Christian literature. This change of name took effect on October 1st, 1919, but the Korean name has been unaffected.

Very considerable efforts have been put forth to secure the satisfactory commencement of the long looked-for Editorial Department but there seem to be difficulties in

the way of the permanent appointment of foreign Editors that have not yet been overcome. Several Korean assistants have commenced work under the temporary superintendence of several Seoul missionaries and it is hoped that a permanent head of the Department will soon be secured. Meanwhile much greater interest in the preparation of manuscripts has been shown of late in missionary circles and Mr. Hitch's recently published list of 80 manuscripts completed or in preparation by no means exhausts the number in hand. The Society has accepted a number of important manuscripts for publication and as the funds are also in hand it is our purpose to proceed with their publication as quickly as possible. Unfortunately printers and binders in Seoul as well as in Japan appear to experience great difficulty in getting work completed and our publishing work gives us great anxiety on this account.

Statistics for 1919

Copies distributed.....	1,231,004
Copies published	921,700
Pages published	11,008,900
New Titles and Editions	63
Income from Sales	yen 34,500
Net Value of Stock.....	„ 13,565
Total Income	■ 41,124
Total Expenditure	„ 40,832
Reserve & Cash in Hand	„ 10,621
Total Assets	■ 52,513
Total Liabilities	■ 19,405
Capital	■ 33,108

KOREA

PART VI

WORK AMONG JAPANESE IN KOREA

REVISED

IV. TABLE

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CHAPTER XXIV

CHRISTIAN WORK AMONG THE JAPANESE IN KOREA

BY F. HERRON SMITH

Ill-effects of the
Up-rising

If Korean Christianity has been tried in the fire during the past year, so has that of the Japanese, but in a different way.

Because of the fact that so many Korean believers and pastors were leaders in the recent demonstrations, and that in several important places the meetings for the declaration of independence were in the churches, and because of the false and exaggerated reports of many newspapers, the Japanese who live in Korea, believed generally that the movement was a Christian one, and had the support not only of the churches but of the Missionaries as well.

It has been next to impossible to disabuse the minds of the Japanese non-Christians of this belief, and they still have a strong conviction against Christianity and Missionaries in general. As a result of this conviction our Sunday Schools have literally been cut in half in such places as Pyengyang and Chinampo, and have suffered great reverses in many other places, especially where Korean Christianity is strong. Non-Christians simply withdrew their children and would not allow them to attend the Sunday Schools. The writer does not know of one Christian who has been caused to stumble because of this reason, but many who might have become Christians have been deterred and our gains in Korea have been the smallest in ten years. Much has been written during the past months about official persecution of Christianity, but so far as the

Japanese churches are concerned they have received every encouragement from the officials everywhere. During the past year land was given by the government free of charge at Dairen for a church, and Kanko for a church and kindergarten for a ridiculously small sum. It is where the officials have thought that politics have been mixed with religion that they have regarded the churches with suspicion. It was hoped that the Sunday Schools would recover to a great extent at Christmas time, but the influenza epidemic played havoc with public gatherings of all kinds. We believe that the set back received is only temporary and that our Sunday Schools will soon prosper as before.

Japanese Christians were surprised as much as anyone at the uprisings that took place throughout Korea during March and April. Most of them believed that Korea deserved many reforms, but that she was not at all fitted for independence, so they were not in sympathy with the demonstrations. As the movement spread they felt that the gendarmes and policemen were too cruel in their methods of suppression, but it was not until the Suwon Massacre that they were able to take definite action. On the Sunday following this demonstration all the Seoul churches took up collections for the sufferers. The Pastor's Association sent a resolution to Tokyo asking that the Japanese Federation of Churches send an investigating committee to Korea. The Seoul churches formed a central committee—four leading laymen from each of the four congregations—Mr. Niwa of the Y.M.C.A. and the writer. The committee from Tokyo made a thorough investigation of conditions in Korea and their report and recommendations had not a little to do with the change of the government which took place soon afterwards. They collected *yen* 4,200 for the burned and damaged churches. The greater portion of this money went to the Syenchun section, but help was also given to both Presbyterians and Methodists at Pyengyang; to the Southern Methodists at Wonsan and to the Methodist Episcopal churches

near Suwon. Gen. Hasegawa also gave *yen* 1,500 for the rebuilding of the Suwon churches. The Seoul Committee has been able to do much toward mitigating conditions in Korea and toward securing a better understanding of Christianity among the people in general, and especially among newspaper men.

The new administration has added **Forward Movements** three Christians to the section of religious—and two Christians to the section of Foreign-Affairs and is at present trying to engage the services of a Japanese Missionary as councillor, so there is no doubt but that Christianity will receive better treatment and better understanding than in the past.

The most striking progress of the year in the Japanese work has been in South Manchuria at Dairen and Mukden. "BILLY SUNDAY" Kimura organized a new Congregational church at Mukden, secured some tens of thousands of *yen* from Seoul sympathizers, and is just completing a magnificent new brick church building. At Dairen, M. Kihara, the famous Methodist pioneer, was able in just four months to organize a Methodist church with thirty two members and eighteen probationers. The government has given him a plot of land worth nearly *yen* 100,000 and he has secured pledges of *yen* 55,000 at Dairen and *yen* 6,000 from the Board of Foreign Missions and will erect a parsonage that will serve also as a temporary place of worship.

Among the Japanese Methodists the Centenary Movement bids fair to be the most significant event that has occurred in the church, and is leading to great forward plans everywhere. We believe we are just entering a new epoch that will make Japan one of the Christian nations of the world.

and
in
and
and the main
Sunday Schools

They collected
the largest and largest of churches. The greater portion
of his group was the Synagogue which he had
This is a gift to our Father and Mother. It is
and to the Mother of the Church.

KOREA

PART VII SOCIAL SERVICE WORK

NOREA

PART VII
SOCIAL SERVICE WORK

CHAPTER XXV

NEEDS AND OPPORTUNITIES FOR SOCIAL SERVICE IN KOREA

BY MISS A. S. DORISS

The undersigned has lived in Korea only eleven years, hence any observations she has made regarding present needs and opportunities for reforming the social life of the people are scant. However, since my arrival, I have been zealous for the church that she might let her light shine out into the darkness about her. I have been distressed at sin—sin encouraged and unrestrained. I am likewise impressed that the church cannot as yet bear the full responsibilities that are upon her. I am very firm in my opinion that the church is the agent—the messenger of the Lord Jesus Christ to follow up his work of soul-saving, in the making of these communities fit places in which to live after a soul has been regenerated. The supporters of social reform are divided into two classes; those who look upon the causes of evil as primarily external conditions that may be remedied by external changes in environment, and those who look upon the causes of evil as conditions primarily spiritual, and inward, and only by changing the souls of man possible of correction. Both are true so far as they go. The work of the church is to accomplish both, by converting men's souls, and also by correcting evil environment.

Korea's needs are as great as those of any other nation in the world. PREVENTION is the most urgent of her several needs. Waking up from a long period of self-centeredness, she finds that her territory

has already been invaded by several vices, which, if not prevented, may cause Korea to be almost if not entirely overcome by the vices which accompany and seem to prevail during world progress.

I wish to mention four prevalent evils. The first is the growth of poppies, and the production and consumption of opium. This is at once the most recent vice that has been fixed upon these ignorant people, and perhaps the most deadly of all her vices. Its subtle temptation to the poor farmers of Korea lies in the large profits that may be derived from the culture of the poppy plant. Its supreme danger lies in the certainty that the next generation will have the opium habit firmly fixed upon it by the ignorant and innocent farmers of this generation. Only physical, mental, and spiritual wrecks can be the results of this vice that has been introduced and nurtured in Korea by the Japanese government.

The next evil, also a government monopoly, is the cigarette. Too many have already fallen victims to this curse. The smoking habit itself is vitiated the more by the sins that usually accompany it, and by the fact that the cigarettes are drugged for the purpose of accentuating the desire for more. The common saying is that a man who will smoke cigarettes will do other evils, and that no one can trust himself when once the habit is formed. There are no restraining influences even on boys of six or eight years of age, either in the home or the state. Unless the Christian Missionaries take up the cause of these children thru the church their case seems hopeless. The only law in the land, for some strange and unknown reason applies only to Japanese boys and not to Korean boys, though the statement is heralded abroad that Korea is an integral part of Japan and that Koreans are "equal subjects of H. M.'s Empire."

The drink evil is also with us here in Korea, and has become exaggerated with the increase of wages and higher prices. The Koreans can now buy the imported wines and liquors which are sapping the vitality of both men and women. The need is imperative. The people

are ignorant. Instruction cannot begin too soon to save the coming generation.

The church is most vitally effected by this evil, for many of its members fall as slaves of the habit. Too often she has been only passive in her efforts at correction. The time is at hand when she must become aggressive in reform measures.

The fourth evil, licensed and fostered by the government in every province and city, is a resultant of the other evils of self indulgence mentioned above after they have sufficiently dulled the conscience, weakened the will-power, and vitiated human appetites and desires. I am only beginning to get facts about the social evil in Korea, hence cannot give exact, revised and up-to-date statistics. Eight years ago, there were in the capital of South Kyung San Province eight hundred licensed prostitutes to a population of five thousand people. In Pyeng Yang, I heard that there were twenty three hundred dancing girls and prostitutes to a population of sixty thousand. In another town of ten thousand people, the church officers said that the seventeen houses of prostitution had greatly diminished the church membership. In fact, there could hardly be found one clean young man in all the town.

Other minor reforms greatly needed are proper clothing and feeding of the family; cleanliness of body and home; efforts to reduce the high mortality of infants; methods for the prevention and care of diseases in the home; and a sense of tidiness and modesty instilled into the minds of our churchmembers. These and many other evils, great and small, constitute the needs of the communities of Korea and the opportunities of the Church for social reform in Korea. We must safe-guard our spiritual efforts by building high the moral wall of Jerusalem around the feeble people. This call to the Missionaries and the Korean church is loud and imperative.

CHAPTER XXVI

KOREAN FAMILY LIFE

BY MRS. J. F. GENSO

The personell of the family differs in different parts of the world. The ordinary Korean family consists of a father and mother, a grown up son or two and perhaps a small daughter, the wife of the eldest son and two or three of their children; the other son, also, may have a wife and a child or two. Often the father or mother (or both) of the first mentioned father is there, making four generations in one house-hold. This may be varied as death takes its toll or special circumstances demand, but the above combination is, at least, very usual.

I asked a Korean woman from a very good class family, one who, herself, had had a very happy experience-being the favorite daughter-in-law, a woman who is a beautiful Christain, a Sabbath School teacher, and at present preparing to become a Bible woman; I asked her what she considered the greatest need in Korean family life. She answered without hesitation, "Peace." She said that, even among Christians, a really peaceful household was most unusual. "Well," said I, "What's the cause?" Again she answered without hesitation, "The mother-in-law." Any one who should consider, for a moment, that personell might easily imagine a lack of peace. I am sure such a combination in America would see many upheavals. I often wonder how they get along as peacably as they do. I asked my Korean friend how she supposed the custom of the mother-in-law being head of the house ever started. She seemed to think it emanated from a mother wanting some one to help her about the house and a wife for her son was

an easy solution. But I believe it originated from a better source than that, as the origin of most customs is good. Up until not many years ago girls were married at the age of twelve or fourteen and a child of that age cannot keep a house; she needs some one to tell her what to do and how to do it. A mother-in-law was a protection and necessity. And, in non-christian lands, even early marriages are a protection and a necessity. Its Christianity that gives woman her place and puts a hedge about her. Some one has truly said that old maids are a Christian institution. As I said before, the origin of the mother-in-law headship was all right, but, like many other old customs, it is being overtaken by the times. Among Koreans untouched by the trend of the times, where girls are not educated and are married at the age of sixteen it still has a place. But among the educated, up-to-date, stirring young people the custom is a great hindrance to the development of an ideal home. The young people in the schools get a new vision, catch a glimpse of the possibilities of a real home, but when they swing out into real life they come up against a stone wall, a mother-in-law. Not long since I was calling on one of our former graduates whose baby was sick. She apologised for the way the baby and things in general looked. They are well to do people but things were in a mess. The baby was too dirty for words. She said she wanted to bathe it but, according to old Korean custom a baby should have no water touch it when it is sick and the mother-in-law observed old custom. As the child had been sick for a week or two it was some dirty. I, being under no obligations to obey the mother-in-law called for water and gave the child a bath and it lived thru it. But I felt discouraged as I came away. What was the use for us to spend time and energy training home ideals into our school girls and then have them put under the thumb of an ignorant old woman who will have nothing of their new fangled ideas. Another girl, who graduated in the same class as the one above, married a man who has no mother, or at least she don't live with him.

This girl and her husband live alone and she keeps one of the neatest houses I have seen. Her baby is always neat and clean and she is ever on the lookout for some better way to do.

To my mind the hope of the family life is in the schools. The teaching of home ideals should be a part of the course, not only in the girls schools but the boys too that they may catch a vision of the home as a unit, with both parents equally responsible. I know it will be years before the young woman and young man thus trained can be united in the same home, but it is a goal to work for and it will come. Ten years ago it was unusual to find a boy in our academies who was not married, his wife at home working for his mother, and he in school studying and advancing. This meant they could never be a unit, she could never enter into his life. Ten years ago it was considered unspeakable that a girl should have reached the mature age of twenty or even eighteen and not be married. We passed a rule in our school about that time that any student who married could not return to finish her course. But now among the young men graduating, there are many who have not yet married, and we hear less and less complaint against the schools for keeping the girls till they are past marriageable age. It used to be said, as a point against our educational system, that the young men did not want the educated girls for wives. But that idea never came from the young men, it came from their mothers. They don't want to tackle these educated girls as daughters-in-law and I, for one do not blame them. Our girls, probably would not make for the peace of the present Korean household; we do not train them to. There is no verse that says, "Thou shalt obey thy mother-in-law." But there is a verse that I delight to quote to the young men and older women, "For this cause shall a man leave his father and mother and cleave unto his wife,"—with especial emphasis on the *leave*. And on this leaving hangs the hope of Korean family life. Then can the young couple become real companions to each other; then can

they have a chance to work out the ideas and ideals they have gained; then can they be made to realize the responsibility of training their children and be taught how to do it. Then can real Family Life grow and blossom and bear fruit.

KOREA

PART VIII

FOREIGN MISSION WORK OF KOREAN CHURCH

1911



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CHAPTER XXVII

FOREIGN MISSIONS IN THE KOREAN PRESBYTERIAN CHURCH

BY REV. GEORGE S. MCCUNE, D. D.

That the Korean Church is not of "mushroom" growth nor yet in its childhood period is attested not only in its self-support of its home churches and pushing out into the unevangelized parts of Korea but in the opening up work for the Koreans in Quelpart, Manchuria and Russia. Some *Yen* 280,000 was spent in Korea during the past year by the Korean Presbyterians alone. Beside this the General Assembly of the Presbyterian Church of Korea has continued the work in Russia which was started in 1907. The Korean pastors sent have been able to accomplish great things among the 500,000 Koreans in the Amur and Maritime Provinces. We have some 30 Christian Churches there all self-supporting. Many Greek Catholic Churches are ready to come over to our Presbyterian Church to get the Bible teaching that goes with every Christian so trained. We have been informed the past year by some of the Y. M. C. A. workers in those sections that the Korean Christians have a great influence over the Catholics, Russian as well as Korean.

We raised over *Yen* 2,000 during one session of General Assembly last October for this work.

Wherever a Korean Christian goes he is the nucleus of a church. He sets up the family altar and soon his home becomes the Christian church of the community. The Danish Lutheran Missionaries as well as the Scotch nad Irish in Manchuria constantly inform us of the great influence a Korean Christian has in his community

among the Chinese. "They always raise the standards of our Christians by their quietly living out the teachings of Christ."

This is all very good, but it is what all Christian churches do easily. The best test as to real life in any church among any people is found not only in that church propagating itself among its own people, but in going to a foreign people, witnessing for Jesus Christ.

For years we waited for the call and when it came it proved to be a Macedonian cry from Shantung, China. We answered the call first in 1912. The first missionaries sent were Pak Tai Ro, Kim Yung Hoon and Sah Myeng Soon. Pak Tai Ro died and the others were replaced by more efficient missionaries, Rev. Pang Hyo Won and Rev. Hong Soung Han. When these men were chosen, the fact that their wives qualified as well, was the best recommendation for them, although they were in the highest positions possible for such young men, Hong being at the time pastor of the largest church in Taiku and Vice-Moderator of the General Assembly. Pang is a graduate of the Syen Chun Boys' Academy and his wife, of the Girls' Academy there.

Dr. Elterich, an American missionary of Chefoo, who visited them last year, says; "They have learned the Chinese language very well and have a great vision for the evangelisation of all Shantung. They are laying broad foundations and are already carrying out plans such as the Korean churches follow. They are bound to succeed for the gospel seems every thing to them and the Chinese look up to them as model teachers."

Last year the Mission was re-inforced by Rev. and Mrs. Pak Sang Soon of Pyengyang. Rev. Pak graduated from our Academy there and later studied in Japan. He, as well as the other two men, graduated from our Theological Seminary in Pyengyang.

Pak has already learned the language so that he can preach in Chinese. The three women have studied the language, Pang's wife being most proficient.

A graduate of the Severance Medical College, Dr.

Kim Yun Sik, and his efficient wife went as self-supporting missionaries. Their dispensary has been kept busy and the missionaries have greatly benefited by this. The wife of Dr. Kim takes the children of the missionaries daily in Kindergarten and Primary School work so that the wives of the missionaries are enabled to study the language.

Dr. Elterich says: "It was such a pleasant visit I had with the Korean Missionaries. They gave me the guest room which was fixed up just like a foreign house, nice glass windows with clean curtains, wooden floor, pictures on the walls, a table and chair. They have won the hearts of the Chinese. There were 125 Chinese at the Sunday services. They have real power and will get still greater results. I like the way they go at the work. They show that they know what they are doing."

Hong is chairman of the Mission, Pak Secretary and Pang, Treasurer. They conduct all correspondence with the Board of Foreign Missions with great dignity and proper form. They have felt that their call was from God Himself and they all have dedicated their lives to China. Their plan is to have a self-supporting church because it is necessary in order to make the church propagate and govern itself. They took up a Thanksgiving offering as we do here in Korea. (Ours in Korea is for Foreign Missions) It amounted to \$30. Two of the Christians were chosen as evangelists to give three months each to preaching, getting \$5 per month each on expenses. They are thus trying the Korean plan of training workers, taking those who have special zeal, regardless of their educational qualifications. Every Christian is urged to make preaching his main business.

During the past year, these Korean Missionaries in Lai Yang had over 100 visitors from many quarters of China to see how they are doing their work. The Chinese have taken them into their Presbytery in full faith and fellowship, putting them on important Committees of Presbytery, taking part in Conferences, etc.

Rev. Pang was chosen a delegate to the Synod this fall.

I have just received the following from the Presbytery of Shantung: "We have decided to turn over to the Korean Missionaries the entire district of Lai Yang. The Christians in that section will be under the supervision and direction of these Korean brethren. We are so happy in doing this and we thus show our appreciation and the estimate we set on this very efficient work the Korean Missionaries have been doing."

The Tsingtau Presbytery took an action also turning over a large section of territory. So that the Missionaries now ready with the language, will have a sufficient field to labor in.

The year has been one full of anxiety here in Korea. The Independence Movement in the Spring and Summer, the cholera and now the famine staring us in the face. Yet at the General Assembly with great enthusiasm and trust in Almighty God, it was decided to double the budget making it *Yen* 13,000, all of which must be raised by the Korean Christians. We also granted all the requests of the Missionaries, to their great surprise! The future of the work, in a way only begun, is certainly very gratifying. We hope to report next year a 100% increase. The Missionaries are out itinerating and doing some excellent intensive work and the Chinese Christians are enthusiastically following them.

The whole Church in Korea is back of them in prayer. China is very heavily upon the heart of the Korean church and God will answer their prayers for a large harvest of souls the coming year.

KOREA

PART IX **OBITUARIES**

CHAPTER XXVIII

I.—ALFRED M. SHARROCKS, D. D.

Dr. A. M. Sharrocks was born in Eureka, Cal. April 11, 1872, was graduated from Park College in 1897, and at once entered Cooper Medical College, afterward the medical department of Stanford University, where he completed his course in 1899. August 17th of that year he married Miss Mary S. Ames, and soon after the wedding sailed from San Francisco for Korea. After the first two years spent in Seoul and Pyengyang, studying, they went to Syennchun as members of the little staff of Missionaries who opened that station in 1901. Dr. Sharrocks began his medical work in a few small native buildings hardly more than hovels. After a time, friends in the Occidental Woman's Board raised money for a building. It was proposed to name it after him. "The Sharrocks Hospital," but his native modesty shrank from this, so the building was called "IN HIS NAME HOSPITAL" Under his skillful guidance the hospital became one of the first in Korea to become self-supporting.

Dr. Sharrocks was not alone active and successful in his medical work, he was also a material factor in the evangelistic work of his station. In the larger councils of the Mission his sanity and soundness of judgment and breadth of mind as well as of heart made him invaluable. The journey to America was trying and was quickly followed by an operation on Dec. 16, at the Mayo Clinic, which issued in his death on Christmas day, 1919.

II.—MRS. J. V. LOGAN

Mrs. J. V. Logan was born Sept. 17, 1856. She was for years a devoted Christian worker in America. She was especially interested in work for the young college men with whom she came in contact as the wife of an educator. After the death of her husband she had a strong desire to "go to heaven by way of Korea," as she expressed it. At fifty she went to the foreign field without appointment, at her own expense, with her nephew, Rev. Edwin Kagin, then under appointment to Korea. She sailed in 1907, going to Chunju where she lived and labored happily for twelve years until her death, Dec. 10, 1919. In 1916 the Presbyterian Mission, in recognition of the blessed influence of her work, asked the board to appoint her an honorary member of the Mission, and the board very gladly complied with the request.

III.—REV. PAUL S. CRANE

Paul Sackett Crane was born in Yazoo city, Mississippi, Feb. 6, 1889, graduated from Yazoo City High School, 1905, received his A. B. from Southwestern Presbyterian University, 1910, and B. D. from Union Theological Seminary, Virginia, 1913. He preached three years in Carolton, Miss., during which time he married Miss Katherine Rowland, of Athens, Georgia. They came to Korea Sept. 12, 1916 and lived in Soonchun for a year studying the language. Their permanent work was in Mokpo where they went in 1917. In March of 1919, he was sent by his Station to Seoul for a conference with Dr. Egbert W. Smith. Returning from Seoul to Mokpo in company with Mr. Knox, and Mr. and Mrs. Bell, in Mr. Bell's automobile, about thirty miles south of Seoul the car was struck by the north bound express train, and he and Mrs. Bell were instantly killed, March 26th.

IV.—MRS. LUTHER L. YOUNG

April 4th, 1919, Mrs. Luther L. Young passed on—the first death in the Canadian Pres. Mission in twenty years. Before marriage she was Miss Catherine Mair, who graduated from Dalhousie University, Halifax, and taught in a High School in her Province of New Brunswick. While teaching she applied to the Canadian Presbyterian Board for appointment to the foreign field. The New Glasgow Church, Nova Scotia, consented to support her, and she was appointed to Korea, in 1905. Her work was done in Hamheung, except for one year in Song Jin.

Her ability with the language was marked from the beginning, and her sweet disposition and gracious manners won for her a large place in the affections of the Koreans. Her first work was in the Girl's School at Hamheung, where she taught for four years. She taught in the Women's Bible Institute in that station also until it was removed to another station. At the end of her fourth year, she was married to Mr. Luther L. Young of the same mission.

V.—MRS. MARGARET WHITAKER BELL

Margaret Whitaker Bull was born in Norfolk, Virginia, Nov. 26, 1873, and there she was reared and educated. She early united with the Second Presbyterian Church of that city and became an active member. Among other church work she taught in a Chinese Mission Sunday School. In the fall of 1902, accompanied by her sister and mother, she came to Korea to visit her brother, Rev. W. F. Bull, of Kunsan, and it was here that she met her future husband, Rev. Eugene Bell, D. D. They were married at Norfolk, Virginia, May 10, 1904, and arrived at Mokpo, Korea, the following September. In December opened up Kwangju Station, living for eight months in crowded temporary quarters while building their residence. She lived in

Kwangju until her death, and always made her home a model of southern hospitality and culture.

Mrs. Bell was an untiring and energetic worker from the beginning, early acquiring proficiency in the language, teaching regularly in the Bible Institutes, conducting a weekly Bible class in a nearby village, and teaching each Sunday in the Sunday School. She also found time to teach her own children and conduct successfully the work department of the Girl's School at Kwangju.

CHAPTER XXIX

KOREANS IN MANCHURIA AND SIBERIA

By W. T. Cook

Numbers and Distribution

The numbers of Koreans passing over the border into Manchuria and Siberia are so great that statistics are out of date before they are printed and available for use. This leaves room for speculation, but even so a general estimate will contribute considerably towards a grasp of conditions. Last year in West Kando alone there were estimated to be upwards of 250,000 Koreans. A consular official stated as his estimate that last year alone more than 70,000 entered West Kando. Our thoughts immediately ran to the large numbers who got across without being counted. These with this year's increase will easily give us 350,000 for West Kando. About 400,000 for North Kando. And Northern Manchuria—that is on or north of the Trans-Siberian Railway—will in all probability yield 400,000 more as a minimum; making the grand total of 1,150,000 for the Korean exodus in the last ten years.

The accompanying brief map will indicate the areas referred to above and will also show something of the status of the advance guard of the Christian element in the Exodus. The causes for this exodus have been mentioned in previous years and need not be repeated except to say that the old reasons, economic, social, educational remain in force together with the political impetus recently added. Immigration comes in waves. Last year's tidal wave has been absorbed and the increment so conspicuous at the time is now scarcely

perceptible. Like the conies that live in the rocks, the newcomers are scattered and hidden in each cultivated ravine with its group of tiny mud houses, each hilltop clearing, and the unnoticed addition to older settlements.

During the present year though groups of tens and twenties and an occasional group of fifty traveling in together may be seen yet the inflow is decidedly less than last year. This is due in part to conditions of money exchange. Would-be immigrants are made to pause by the fact that one Yen Japanese is worth at present only 55 cents instead of one Chinese dollar as previously. On the other hand a few wide awake farmers whose accumulated wealth is in Chinese currency exchange it for nearly twice the sum upon their return to Chosen and buy land cheaply from those deciding to venture northward. Other reasons are the vigilant inspection of passports, and the higher wages and increased earning power in Chosen.

Increment and Growth of Church Inquiries would seem to indicate that church growth in North Kando though considerable has been more normal than in West Kando where adherentage increased from 3,100 last year, to 4,609 this year. Many leaders have come and even pastors and helpers so that the increased work is provided for quite largely by the incoming pastors and leaders.

One church community of about 250 membership moved in a body to another location several miles distant, there taking up a lease of 7,000 dollars worth of land. The new church organization took with it ten church officers leaving only two behind to form the nucleus of a church in the old site. This winter the old church having been re-inforced and reorganized now has more than doubled its contributions of a year ago, giving one half the salary of their new pastor; and the church in the new site uniting with its sister churches contributes to the support of a second pastor, where three years ago altogether they were scarcely able to provide so much as a helper.

A separate Presbytery organization for West Kando is nearly completed with an enrollment of nine Korean pastors and two foreign missionaries, this of course being under the one Korean General Assembly. Several large church buildings have been erected. Schools have prospered fairly. The New Era Movement is being promoted. Sabbath schools unite in lessons for all Korea. Colportage is supplied on a generous basis by the British & Foreign Bible Society. Bible Institute is provided for one month in one of the large centers. The necessity of helping the new comers creates a new sense of fellowship and has inspired several features of real social Christianity. A fund of Three Hundred Chinese dollars recently subscribed provides an ordained evangelist for areas without churches at present.

Obstacles 1. The universality of moderate drinking at every Chinese meal tempts the Korean to do likewise. 2. Sabbath observance easily becomes flexible, and then lax, on every journey in this land of great distances. 3. The commercial spirit manifests itself in many forms of selfishness. 4. Political unrest and expectancy prevail. The spiritual character of the church is thus assailed by many forces from within and from without.

Future Outlook The future may be judged by the present. The Koreans entering Manchuria have taken their Christianity with them in their venture; it means more to them now than ever before. The self-expression of the Korean church is being given its largest opportunity for development. Now is the time when any departure from spiritual paths may prove most fatal. The church in Manchuria is not yet past needing counsel and help; and realizing this it extends to us a welcome to co-operation and fellowship.

Observe on the map the challenge of the round dots which indicate churches on the fringe of the foreign missionary's influence. And again the crosses indicating the beginnings still farther afield from direct organized control.

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 many forces from within and from without.
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 The Koreans entering Manchukuo
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JAPAN AND KOREA

APPENDICES

THE END OF THE WORLD

APPENDICES

APPENDIX I

THE CONFERENCE OF FEDERATED MISSIONS IN JAPAN

For Constitution and By-Laws, see Christian
Movement, 1919. p. 407 ff.

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W. G. Seiple

D. M. Lang

P. A. Smith

DIRECTORS OF LANGUAGE SCHOOL

1920—L. D. Oliphant

W. P. Buncombe

1921—H. H. Coates

G. Bowles

1922—Miss Margaret N. Daniel.

DELEGATE TO FEDERAL COUNCIL, KOREA,

A. D. Berry

Statistician—C. P. Garman

Necrologist—B. Chappell

APPENDIX II

CHRISTIAN SCHOOLS IN JAPAN

PREPARED BY C. P. GARMAN

N. B.—The order followed is—Name of city or town:—Name of School;—Denominational Affiliation, indicated by abbreviations corresponding to those of the Missionary Directory;—Location of the School (within the given city or town);—Name of the person to whom application for information may be made (in the case of names of missionaries reference should be made to the Missionary Directory for the address which is generally quite different from the address of the school itself.);—Date of founding of the school; Enrolment of the school. Superior figure "1" means that no report was received and last year's enrolment is given; "2" indicates no report for two years.

KINDERGARTENS

Hokkaido

Abashiri Machi. Seikohai Yochien (<i>NSK</i>) Rev. Hayashi..	50
Hakodate Ku, Charity Yochien (<i>MEFB</i>) Kaigan Cho, Miss Lora C. Goodwin	1916 39 ²
Hakodate Ku, Iai Yochien (<i>MEFB</i>) 53 Moto Machi, Miss Lora C. Goodwin	1913 93 ²
Kushiro Machi (<i>NSK</i>) Rev. K. Yashiro	50
Obihiro Machi Futaba Yochien (<i>NKK</i>) Miss Tsuda ...	50
Otaru Ku, Rose Yochien (<i>PN</i>) Miss C. H. McCrory ...	1897 74

Hondo

Adate Machi, Akita Ken, Adate Yochien (<i>PE</i>) Miss Kinsley	37
Akita Shi, Akita Yochien (<i>FCMS</i>) 16 Nakanaga Machi, Miss Rose Armbruster... ..	1906 73
Akita Shi, Gaylord Hart Mitchell Memorial Yochien (<i>P</i> <i>E</i>) 60 Atago Cho, Hodono, Miss Kinsley	1904 46
Akita Shi, Narayama Yochien, (<i>RC</i>) Narayama, Sister Pia (closed temporarily)	1908 —
Aomori Shi, (<i>PE</i>) 127 Ura Machi 1 Hashimoto, St. Mary's Yugikwai Deconess Newbold	1908 20 ¹
Ashikaga Machi, Tochigi Ken, Yuai Yochien (<i>K</i>) Mr. Teisuke Harada	1902 66 ²

Atsuta Machi, Aichi Ken Shinsei Yochien (<i>M P</i>)	1918	44 ¹
Edosaki Machi, Ibaraki Ken, Edosaki Yochien (<i>E A</i>)		
Miss Kramer	1916	28 ¹
Fukui Shi, Fukui Eikwan Yochien (<i>M C C</i>) Mrs. C. P. Holmes	1910	38 ¹
Fukushima Shi, Seiai Yochien (<i>N.S.K.</i>) Rev. S. Maekawa, Gifu Shi, Meido Yochien (<i>M S C C</i>) Miss Archer	1915	45
Gifu, Misono Yochien (<i>P S</i>) Miss E. O. Buchanan... ..	1918	36 ¹
Gunge Machi, (<i>M E S</i>) Gunge Yochien, Rev. W. K. Matthews	1913	55 ¹
Hachinohe Machi, Aomori Ken Hachinohe Yochien (<i>P E</i>) Shimo Bancho, Miss Michi Okano	1910	40
Hamamatsu Machi, Shizuoka Ken, Tokiwa Yochien (<i>M P</i>) A. L. Coates	1906	66
Harada, Hyogo Ken, Shojin Yochien (<i>M E S</i>) Rev. W. K. Matthews	1904	80 ¹
Haraichi Machi, Gumma Ken, Sekishin Yochien (<i>K</i>) 2429 Haraichi, Mrs. Sute Ota	1903	28 ¹
Haranomachi Shi, Haranomachi Yochien (<i>R C U S</i>) Miss Hasegawa	1918	
Himeji, Sho Gakko Fuzoku Yochien (<i>A B F</i>)	—	44
Himeji, (<i>M E S</i>) A. L. Dyer	—	55
Hirosaki Shi, Aiko Yochien (<i>M E F B</i>) Miss Winifred F. Draper	1908	56 ¹
Hirosaki Shi, Alexander Memorial Yochien (<i>M E F B</i>) ...	1898	63 ¹
Hiroshima Shi, Alliance Yochien (<i>C M A</i>)... ..	1904	40
Hiroshima Shi, Hiroshima Girls School (<i>M E S</i>) Miss M. M. Cook,		
Fuzoku Yochien, No. 1	1891	72
Frazer Yochien, Fuzoku, No. 2... ..	1896	50
Mattoba Yochien, Fuzoku No. 3	1910	36
Koi Cho Yochien, Fuzoku No. 4	1907	45
Grace Whitney Hoff Free Yochien, Fuzoku No. 5..	1912	26
Takajo Machi No. 6	—	25
Iida Machi, Nagano Ken, Iida Yochien (<i>L E F</i>) Higashino, Miss J. Nylund... ..	1913	70
Isohama, Ibaraki Ken (<i>A F P</i>) Yochien, Alice Gifford ...	1918	35 ¹
Iwatsuki Machi, Saitama Ken, Iwatsuki Yochien (<i>R C U S</i>) Miss I. Yoshida	1917	13 ¹
Iwakuni, Hiroshima Ken, (<i>M E S</i>)	—	28
Kamakura Machi, Kanagawa Ken, Kamakura Yochien (<i>M.E.F.B.</i>) (Flora Best Harris Memorial) Miss R. J. Watson	1909	42 ¹
Kanazawa Shi, Baba Yochien (<i>M C C</i>) Miss I. Govenlock. Kanazawa Shi, Futaba Yochien, 7 Shimo Ishibiki Cho (<i>P E</i>) Miss Tetlow	1904	74 ¹
Kanazawa Shi, Hokuriku Jo Gakko (<i>P. N.</i>) Fuzoku Yochien, No. 1, Honda Machi, Miss J. M. Johnstone ...	1912	37 ¹
Kanazawa Shi, Kawakami Yochien (<i>M C C</i>) Miss I. Govenlock	1885	96
Kanazawa Shi, Shirokane Cho Yochien (<i>M C C</i>) Miss I. Govenlock	1900	41 ¹
Kanazawa Shi, Shirokane Cho Yochien (<i>M C C</i>) Miss I. Govenlock	1913	61 ¹

Kawagoe Machi, Saitama Ken, Hatsukari Yochien (<i>P E</i>) Rev. M. Tai	1901	50 ¹
Kobe Shi, Lambuth Memorial Yochien (<i>M E S</i>) 23 Kita Nagasa Dori, 4 chome, Miss A. B. Williams	1912	61
Kobe Shi, Shojiu Yochien (<i>M E S</i>) Kwansei Gakuin Mrs. H. Matsuno	—	80
Kobe Shi, Ninomiya Yochien (<i>P S</i>) Ninomiya Cho, Mrs. S. P. Fulton	1911	60 ¹
Kobe Shi, Nunobiki Yochien (<i>P S</i>) Kano Cho, Mrs. W. H. Myers	1910	30 ³
Kobe Shi, Sei Kazoku Yochien (<i>R C</i>) Shimoyamate Dori, 8 Chome	1963	157 ²
Kobe Shi, Shoei Yochien (Glory Kindergarten) (<i>A B C</i> <i>F M</i>) Nakayamate Dori, Miss A. L. Howe	1889	64 ¹
Kobe Shi, Shoten Yochien (<i>S P G</i>) 456 Shimo Gion Cho, Miss Parker	1910	40
Kobe Shi, Zenrin Yochien (<i>A. B. F.</i>) 11 Azuma Dori, 5 chome, Ono, Mrs. R. A. Thompson	1894	132
Fuzoku Yochien (Free)	1911	45 ^m
Kofu Shi, Yamanashi Eiwa Jo Gakko, Fuzoku Yochien (<i>M C C</i>) 324 Hyakkoku Machi, Miss Staples	1911	65 ¹
Koriyama Machi, Nara Ken, St. John's Yochien (<i>P. E.</i>) Miss C. J. Tracy	1913	32
Kumagaya Machi, Saitama Ken, Kumagaya Yochien (<i>P.</i> <i>E.</i>) Rev. Tatsuo Nagoya	—	45 ¹
Kure, Hiroshima Ken, (<i>M E S</i>) S. A. Stewart	—	16
Kusatsu Machi, Gamma Ken, Seiaien (<i>P E</i>) Miss Corn- wall-Legh	—	13 ¹
Kyoto Shi, Holy Trinity Yochien (<i>P E</i>) Shimo Tachi Uriagaru, Miss Ambles	1915	38
Kyoto Shi, Imadegawa Yochien (<i>A B C F M</i>) Imadegawa Dori, Tera Machi, Nishi Iru, Mrs. D. W. Learned	1797	50
Kyoto Shi, Muromachi (Margeurite Ayres) Yochien (<i>P.N.</i>) Mrs. H. D. Hannaford	1892	55
Kyoto Shi, Nishijin Yochien (<i>P N</i>) Mrs. Harvey Brokaw. Kyoto Shi, Soai Yochien (<i>A B C F M</i>) Shin Sakae Machi, Nyomon Sagaru, Mrs. N. F. Gordon	1891	60
Kyoto Shi, St. John's Yochien (<i>P E</i>) Gojo, Shin Tera, Machi, Miss Etta Ambler	1892	50
Kyoto Shi, St. Mary's Yochien (<i>P E</i>) Maruta Machi, Hiromichi Hiromichi Kado, Miss Etta Ambler	1910	45
Kyoto Fu, Maizuru Machi, Maizuru Yochien (<i>P E</i>) Shin Maizuru Shijo Kaigan, Rev. W. Murata	1911	48
Maebashi Shi, Seishin Yochien (<i>A B C F M</i>) Miss F. E. Griswold	—	100
Matsumoto Shi, Holy Cross Yochien (<i>M S C C</i>) Daimyo Cho, Miss Lenox	1895	70
Matsuyama Shi, Matsuyama-Yochien, (<i>M E S</i>) 1 Ban Cho 10	1913	24
Miharu Machi, Fukushima Ken, Miharu Yochien (<i>R C U S</i>) Rev. C. Noss	—	30
Mikage, Hyoto Ken, Gunge Yochien (<i>M E S</i>) Rev. W. K. Matthews	1915	33
	1913	55 ²

Minato Machi, Ibaraki Ken,—Yochien (<i>A F P</i>)	—	30
Mito Shi, Yochien, (<i>A F P</i>) Alice Gifford	1917	28 ¹
Mito Shi, St. Stephen's Yochien (<i>P E</i>) Miss F. M. Bristowe	—	12
Morioka Shi, Morioka Yochien (<i>A B F</i>) Miss Ruby Anderson	1907	60
Morioka Shi, Nio Yochien (<i>P E</i>) Yotsuya Machi, Miss Dixon	1911	30
Morioka, Yotsuyacho (<i>P E</i>) W. J. Callahan		
Nagano Shi, Asahi Yochien (<i>M C C</i>) Miss Mary C. Scott	1890	86 ¹
Nagano Shi, Serita Yochien (<i>M C C</i>) Miss Mary C. Scott	1815	19 ¹
Nagoya Shi, Kakiwa Yochien (<i>M P C</i>) 10 Minami Kajiya Cho, M. E. Williams	1898	95
Nagoya Shi, Shinsei Yochien, Miss M. E. Williams	1918	40
Nagoya Shi, Myojo Yochien (<i>P S</i>) Miss L. G. Kirtland	1913	85 ¹
Nagoya Shi, Shimizu Yochien (<i>P S</i>) R. E. McAlpine	1917	23 ²
Nagoya Shi, Ryujo Yochien (<i>M S C C</i>) Miss M.M. Young	1899	60
Habashita Branch	1909	30
Oike Cho Branch	1914	40
Nagoya Shi, Seiryu Yochien, (<i>M E F B</i>) Chikusa, Miss L. K. Courtice	1915	57 ¹
Nakamura Machi, Nakamura Yochien (<i>R C U S</i>) Miss U. Niitsuma	1918	52
Nanao Machi, Ishikawa Ken, Nanao Yochien (<i>M C C</i>) Rev. P. G. Price	1916	41 ²
Nikko Machi, Tochigi Ken, Airin Yonen-en (<i>P E</i>) Miss I. P. Mann	1913	40
Obama Machi, Fukui Ken, St. Luke's Yochien	—	30
Odawara, Yochien (<i>K S K</i>) Mrs. Seki	1917	35
Okayama, (<i>M E S</i>) W. A. Wilson	—	34
Okayama Shi, Seishin Koto Jo Gakko, Fuzoku Yochien (<i>R C</i>)	1895	60 ²
Okazaki Shi, Airin Yochien (<i>P.C.S.</i>) Miss F. D. Patton	1914	63 ¹
Omiya Machi, Saitama Ken, Aishi Yochien (<i>P E</i>) Miss E. F. Upton I.	1916	} 99
II.	1918	
III.	1919	
Osaka Shi, Tennoji, Saikudani Machi, (<i>N S K</i>) St. John's Gakuen	—	18
Osaka Shi, Chikko Fukuin Kyokwai Yochien (<i>E A</i>) Miss F. E. Erfmeyer	1913	60
Osaka Shi, Momoyama (<i>P E</i>) Tennoji, Saikudani Machi, Miss Leila Bull	1916	35
Osaka Shi, Namba Yochika, Namba (<i>P N</i>) Rev. A. D. Hail	1911	36 ¹
Osaka Shi, Osaka Baptist Kyokwai Yochien (<i>A. B. F.</i>) Mrs. J. A. Foote	1916	30 ¹
Osaka Shi, Izu Yochien (<i>E A</i>) Miss E. L. Erfmeyer	1915	66
Osaka Shi, Tamatsukuri Yochien (<i>R C</i>) Kinokuni Cho, Higashiku	1909	85 ²
Osaka Shi, Tennoji Yochien (<i>F C M S</i>) Minami Kawahori Cho, Mrs. W. H. Erskine	1913	50
Osaka (<i>M. E. S.</i>)	—	48

Osaka Fu, Kaikwa, Yochien (<i>P N</i>) Tamade, Mrs. J. E. Hail	1914	45
Osaka Fu, Kizugawa Yochika (<i>F C M S</i>) Sakuragawa, Namba, Mrs. C. E. Robinson	1914	38
Osaka Fu, Osaka Bible Woman's Training School, Fuzoku Yochien (<i>A B F M S</i>) Imasato, Kamitsu Mura, Nishinari Gun, Miss L. Mead	1916	30 ¹
Otsu Shi, Aiko Yochien (<i>U B</i>) Rev. J. Edgar Knipp	1918	20
Otsu Shi, Seishin Yochien (<i>P E</i>) Kami Kyo Machi, Miss Etta Ambler	1912	30
Sakurai, Nara Ken, Ikusei Yochien (<i>P E</i>) Tami Sogima	1915	35
Sendai Shi, Shokei Jo Gakko Kindergarten (<i>A. B. F.</i>) Miss M. D. Jesse	1918	20
Sendai Shi, Aoba Jo Gakuin Yochien (<i>P. E.</i>) II Higashi Ichiban Cho, Miss E. H. Correll	1909	40
Fuzoku Yochien, No. 1	1912	25
Fuzoku Yochien, No. 2	1916	23
Shimodate Machi, Ibaraki Ken, Shimodate Yonen-en (<i>N S K</i>) 774 Higashi Kudari, Miss Seiko Shiga	1912	60
Shingu, Wakayama Ken (<i>P. N.</i>)	—	33
Shizuoka Shi, Fuji Koto Jo Gakko, Maternal Branch (<i>R C</i>) Dames de St. Maur	—	79
Shizuoka Shi, Futaba Yochien (<i>M.C.C.</i>) Mr. A. M. Pinsent	1912	90 ³
Shizuoka Shi, Shizuhata Yochien, (<i>M. C. C.</i>) Mrs. A. M. Pinsent	1912	45 ³
Shizuoka Shi, Shizuoka Eiwa Jo Gakko, Fuzoku Yochien (<i>M C C</i>) Mrs. A. M. Pinsent	1903	35 ³
Shiojiri Machi, Shiojiri Yochien (<i>M E S</i>) W. K. Matthews	1904	80 ¹
Sukegawa, Ibaraki Ken, Sukegawa Yochien Miss F. M. Bristowe	—	42
Tahara, Mikawa Yochien (<i>M S C C</i>) Mr. K. Onishi	1918	15
Takaoka Shi, Hokuriku Jo Gakko, Fuzoku Yochien, No. 3 (<i>P N</i>) Sakashita Cho, Miss J. M. Johnstone	1913	72
Takamatsu, Mikuni Yochien (<i>P S</i>) Mrs. S. M. Erickson	1910	42 ¹
Takasuzu Mura, Ibaraki Ken, Futaba Yochien (<i>P E</i>) Rev. C. H. Evans	—	42 ³
Tanabe Machi, Tanabe Yochien (<i>N K K</i>) Rev. K. Ito	1907	100
Togane Machi, Chiba Ken (<i>E A</i>) Togane Yochien Miss Kramer	1918	40
Tokyo Shi, Aika Yochien (<i>E A</i>) 34 Hikawashita Cho, Koishikawa, Miss Kramer	1913	28
Tokyo Shi, Aisei Yochien (<i>E A</i>) 84 Sangaya Cho, Koishikawa, Miss Kramer	1915	50
Tokyo Shi, Asahi Yochien (<i>E A</i>) 28 Kogai Cho, Azabu, Miss Kramer	1911	52
Tokyo Shi, Chihon Yochien (<i>P N</i>) Mrs. T. M. MacNair	1899	50 ¹
Tokyo Shi, Fukagawa Christian Yochien (<i>A B F</i>) 9 Higashi Moto Machi, Miss Harriett Dithridge	1913	70
Tokyo Shi, Futaba Koto Jo Gakko, Maternal Branch (<i>R C</i>) Yotsuya Mitsuke	—	95
Tokyo Shi, Futsu Eiwa Koto Jo Gakko, Maternal Branch (<i>R C</i>) 8 Sarugaku Cho, Kanda	—	85

Tokyo Shi, Seiko Yochien No. 2 (<i>A B F</i>) 27 Esashi Cho, Koishikawa, Miss M. M. Carpenter	1914	100
Tokyo Shi, Ushigome Akio Yochien, 10 Yocho Machi, (<i>Y M J</i>)	1917	30
Tokyo Shi, Mita, 30 Koun Cho (<i>A F P</i>)	—	28 ¹
Tokyo Fu, Kameido Yochien (<i>E A</i>) Kameido, Miss Lois Kramer	1913	35
Tokyo Shi, Kamitomizaka Yochien (<i>E P M</i>) 23 Kamitomizaka Cho, Koishikawa, Mrs. E. Schroeder	1911	30 ¹
Tokyo Shi, Koishikawa Baptist Yochien (<i>S B C</i>) 3 Sugamo Machi, 1 Chome, E. Amano	1916	30 ¹
Tokyo Shi, 355 Sanko Cho, Shirokane Shiba (<i>S P G</i>) Sanko Cho, Church Kindergarten, Mrs. Bickersteth	1918	10 ¹
Tokyo Shi, Koishikawa Shoei Yochien (<i>A B F</i>) 101 Hara Machi, Miss Harriett Dithridge	1897	50
Tokyo Shi, Koyuen (<i>Y W C A</i>) 57 Kanatomi Cho, Koishikawa, Miss Emma R. Kaufman	1914	45 ¹
Tokyo Shi, Matsugae Cho Yochien (<i>F C M S</i>) Koishikawa, Miss Ada Scott	1907	46
Tokyo Shi, Midori Yochien (<i>U C</i>) 50 Takata Oimatsu Cho, Miss M. M. Hathaway	1908	90 ¹
Tokyo Shi, Misaki Ai-no-Sono Yochien (<i>A B F</i>) 4 Misaki Cho, 1 Chome, Mrs. Wm. Axling	1912	124
Tokyo Shi, Nezu Yochien, (<i>E A</i>) 7 Suga Cho, Hongo, Miss N. Berner	1915	36
Tokyo Shi, Seiko Yochien No. 1 (<i>A B F</i>) 91 Tosaki Machi, Koishikawa, Miss M. M. Carpenter	1911	90 ¹
Tokyo Shi, Seishin Gakuip, Maternal Branch (<i>R C</i>) Sanko Cho, Shiba	1912	51
Tokyo Shi, Shiba Keimo Yochien (<i>P N</i>) Mrs. J. K. McCauley	1904	104 ¹
Tokyo Shi, Shinai Yochien (<i>P E</i>) 39 Shimo Kurumazaka, Shitaya, Mr. Goto	1907	80
Tokyo Shi, Toyo Eiwa Jo Gakko, Fuzoku Yochien (<i>M. C. C.</i>) 8 Toriizaka, Azabu, Miss M. Craig	1914	37 ²
Nagasaka Branch Yochien, 50 Nagasaka Cho, Azabu. Tokyo Shi, Tsukiji Keimo Yochien (<i>P N</i>) Mrs. J. K. McCauley	1909	35 ²
1913	95 ¹	
Tokyo Shi, Tsukishima Yochien (<i>A B F</i>) 11 Nishi Kaigan Dori, Tsukishima, Kyobashi, Miss H. Dithridge	1914	80
Tokyo Fu, Heiwa Yochien (<i>E A</i>) Mejiro, Ochiai Mura, Miss N. Berner	1916	17 ³
Tokyo Fu, Joshi Sei Gakuin, Fuzoku Yochien (<i>F C M S</i>) 354 Nakazato, Takinogawa... ..	1912	72
Tokyo Fu, Hachioji Yochien (<i>P E</i>) Hachioji Machi, Miss B. McKim	1912	40 ¹
Tokyo Fu, Hiratsuka Yochien (<i>E A</i>) Miss Kramer	1919	20 ¹
Tokyo Fu, Kanegafuchi Yochien (<i>E A</i>) Mukojima Sumida Mura, Miss N. Berner	1913	52 ¹
Tokyo Fu, Koin Yochien (<i>C C</i>) 307 Naka Shibuya, C. P. Garman	1916	39
Tokyo Fu, Oji Yochi Kwai (<i>C C</i>) C. P. Garman	1917	49
Tokyo Fu, Okubo Yochien (<i>P E</i>) Okubo, Miss B. McKim	1913	50 ¹

Tokyo Fu, Senju Hoiku-en (<i>N S K</i>) Minami Senju, Mr. Shintaro Yamaguchi	1916	65
Tokyo Fu, Shibuya Yochien (<i>U B</i>) Shimo Shibuya, Mrs. W. H. Hayes	1912	60
Tottori Shi, Aishin Yochien (<i>A B C F M</i>) Miss E. L. Coe	1906	60 ²
Toyama Shi, Aoba Yochien (<i>M C C</i>) Miss M. M. Parker... ..	1911	74 ²
Toyama Shi, Hokuriku Jo Gakko, (<i>P N</i>) Fuzoku Yochien, No. 2 (<i>P. N.</i>) 53 Sano Cho, Miss J. M. Johnstone... ..	1911	32
Tsu Shi, Miller Yochien (<i>P N</i>) Tamaki Cho, Mrs. D. A. Murray	1910	60
Bezai Machi Branch	1916	60
Tsu Shi, St. James Yochien (<i>P E</i>) Marunouchi, Rev. Isaac Dooman	1911	42 ²
Ueda Machi, Nagano Ken, Baikwa Yochien (<i>M C C</i>) Miss K. I. Drake	1900	57 ²
Ueda Machi, Nagano Ken, Tokida Yochien (<i>M C C</i>) Miss K. I. Drake	1907	46 ²
Ueno Machi, Mie Ken, Seiko Yochien (<i>P E</i>) Naka Machi	1914	60
Urawa Machi, Saitama Ken, Urawa Yochien (<i>P E</i>) Miss Wright	1908	39
Utsunomiya Shi, Airin Yoen-en (<i>P E</i>) Miss I. P. Mann... ..	1913	40
Utsunomiya Shi, Utsunomiya Christian Yochien (<i>Ind. but affiliated with C. C.</i>) Mr. S. V. Fry... ..	1913	28
Wakamatsu Shi, Sei Ai Yochien (<i>N S K</i>) St. Thomas Miss Rev. J. C. McKim, M. A., B. D., priest in charge..	1907	39
Yamada, Ise, Tokiwa Yochien (<i>P N</i>) Miss Jessie Riker... ..	1914	45
Yamagata Shi, Chitose Yochien (<i>R C U S</i>) T. Sasaki	1916	21 ¹
Yamagata Shi, Kasumi Yochien (<i>P E</i>) Miss Bessie Mead... ..	1912	53
Yomaguchi Machi, Yamaguchi Ken, Myojo Yochien (<i>P N</i>) 12 Noda, Miss L. A. Wells.	1894	50
Yokkaichi Shi, Mie Ken, Baika Jido Kwai (<i>P E</i>)... ..	1915	60
Yokohama Shi, Aizawa, Creche and Yochien (<i>M E C</i>) Aizawa, Negishi Machi, Miss R. J. Watson	1905	40 ¹
Yokohama Shi, Hachiman Kindergarten (<i>M E</i>) Miss R. J. Watson	1918	50 ¹
Yokohama Shi, Kanagawa Yochien (<i>M E F B</i>) Kiribatake, Kanagawa Machi, Miss R. J. Watson.	1894	105 ¹
Yokohama Shi, Maternal School (<i>R C</i>) 83 Yamate Cho, Dames de St. Maur.	—	75
Yokohama Sai, Child Kindergarten (<i>M P</i>) Kitagawa, Miss G. Mallett	1908	64
Yokohama Shi, Soshin Jo Gakko, Yochien (<i>A B F</i>) Kanagawa Miss M. Sanbers	1913	101
Yonago Machi, Tottori Ken, Ryozen Yochien (<i>C M S</i>) Nishi Cho, Mrs. J. C. Mann.	1905	50
Yumoto Mura, Fukushima Ken, Yumoto Yochien (<i>P E</i>) Rev. J. C. McKim... ..	1907	35 ¹
Zeze Machi, Shiga Ken, Seiai Yochien (<i>U B</i>) Mrs. J. E. Knipp	1916	40

Kyushu

Beppu Machi, Oita Ken, Shinai Yochien (<i>M E S</i>) Miss Agist	1915	15
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Fukuoka Shi, Shinonome Yochien (<i>N S K</i>) Yokano Cho,		
Mrs. F. W. Rowlands...	1913	21 ¹
Hakata, Fukuoka Ken, Maizuru Yochien (<i>S B C</i>) 257		
Arata Machi, 5 chome, Mr. C. K. Dozier ...	1913	47 ²
Hakata, Fukuoka Ken, Nampaku Yochien (<i>L C A</i>) 8		
Daijojimae Machi, M. B. Akard...	1913	50
Kagoshima Shi, 143 Kajiya Cho, Kei Ai Yochien (<i>M E</i>		
<i>F. B.</i>) Miss Azalia Peet ...	1917	60 ²
Kobayashi Mura, Miyazaki Ken, Kobayashi Yochien (<i>K</i>)		
Mr. C. A. Clark ...	1915	30 ²
Kurume Shi Yochien (<i>L C A</i>) Mrs. J. P. Nielson...	1915	46
Miyazaki Machi, Miyazaki Ken, Kyoai Yochien (<i>A B C</i>		
<i>F M</i>) Mrs. C. M. Warren ...	1909	45
Nagasaki, Shi, Kwassui jo Gakko (<i>M E F B</i>) Miss M.		
Young,		
Kwaisui Fuzoku Yochien ...	1895	41 ¹
Sei-ai Fuzoku Yochien...	1909	34 ¹
Tamanoye Fuzoku Yochien...	1908	53 ¹
Nagasaki Shi, Seishin Jo Gakko, Maternal Branch (<i>R C</i>)		
16 Minami Yamate (2 Schools)...	—	256
Ogi Machi, Saga Ken, Ogi Yochien (<i>L C A</i>) Miss M.		
Akard ...	1911	38
Oita, Oita Ken, Airin Yochien (<i>M E S</i>) 83 Niage Machi,		
Miss E. M. Worth ...	1908	56
Saga Shi, Saga Yochien (<i>L C A</i>) Hanabusa Koji, Miss		
M. Akard. ...	1902	36
Yamaga, Kyushu, Reisen Yochien (<i>M E F B</i>) Miss		
Carolyn Teague ...	1914	58 ¹
Yatsushiro, Kyushu Seiai Yochien (<i>M E F B</i>) Miss		
Carolyn Teague ...	1917	16 ²

Shikoku

Matsuyama Dojokan Ya Gakko, Yochika (<i>A B C F</i>		
<i>M</i>) Mr. Judson ...	1915	45
Matsuyama Yochien (<i>A B C F M</i>) Mrs. Newell...	1915	45
Matsuyama Shi, Hoiku-en (<i>M E C S</i>) 10 Ichiban Cho,		
Rev. W. J. Callahan ...	1904	30
Sakano Mura, Naka Gun, Tokushima Ken, Shira-		
yuri Yochien (<i>R C</i>) Tenshu Kyokwai nai, Rev. Fr.		
Alvarez ...	1914	71 ²
Takamatsu Shi, Mikuni Yochien (<i>N K K</i>) Ichiban Cho,		
Mrs. M. J. Atkinson ...	1916	24 ¹
Uwajima, Ehime Ken (<i>M E S</i>) W. J. Callahan ..	—	20
Yoshida, Ehime Ken (<i>M E S</i>) W. J. Callahan ...	—	17

Liuchu

Okinowa, Nawa, Zenrin Aika (<i>A B F</i>) Mrs. R. A.		
Thompson ...	1907	30

Chosen

Kanko (<i>M. E. S.</i>) H. P. Jones. ...	—	37
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KINDERGARTEN TEACHER TRAINING SCHOOLS

Hondo

Hiroshima Shi, Hiroshima Jo Gakko, Kindergarten Training Dep't. (<i>M E S</i>) Miss N. B. Gaines	1896	23
Kobe Shi, Hobo Denshujo (Glory Kindergarten Training School) (<i>A B C E M</i>) [Nakayamate-dori, Miss A. L. Howe	1889	29
Nagoya Shi, Ryujo Kindergarten Trainings School (<i>M S C C</i>) 5 Shirakabe Cho, Miss M. M. Young	1909	11
Omiya, Saitama Ken, Aishi Haha Gakuin, Miss E. F. Upton	1918	5 ^a
Sendai Shi, Aoba Jo Gaku-in, Kindergarten Training Dep't. (<i>P E</i>) 11 Higashi Ichiban Cho, Miss D. E. Correll ...	1913	18 ^a
Tokyo Shi, Tokyo Kindergarten Training School (<i>A B F</i>) 101 Haramachi, Koishikawa, Miss K. Ishihara	1911	19
Tokyo Shi, Kindergarten Training School (<i>M C C</i>) 8 Toriizaka, Azabu, (<i>M C C</i>) Miss K. I. Drake	1905	18

Kyushu

Nagasaki Shi, Kwassui Jo Gakko, Kindergarten Normal Dept's (<i>M E F B</i>) 13 Higashi Yamate, Miss M. Young....	1904	16 ^a
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PRIMARY SCHOOLS

Hondo

Hiroshima Shi, Hiroshima Jo Gakko, Primary Dep't. (<i>M E S</i>) Miss S. A. Stewart.	2890	26 ^a
Nanukahara, Katta Gun, Miyagi Ken, Kanukara Sho Gakko (<i>R. C.</i>) Togata Onsen	1909	20 ¹
Okayama Shi, Okayama Hakuaikai Sho Gakko (<i>A B C F M</i>) 37 Hanabatake, Miss A. P. Adams.	1896	116
Osaka Fu, Hakuaisha Sho Gakko (<i>P E</i>) Kozu Mura, Nishinari Gun, Moto Sobagaki	1910	70
Sendai Shi, Moto Terakoji Sho Gakko (<i>R C</i>) Moto Terakoji	1882	60 ^a
Sendai Shi, Sendai Christian Ikujiin, Fuzoku Shogakko (<i>Ind.</i>) 160 Kita Yoban Cho, Miss I. Imhof	1906	57 ^a
Shizuoka Shi, Fuji Koto Jo Gakko, Primary Dep't. (<i>R C</i>) Dames de St. Maur	—	134
Shizuoka Shi, Shizuoka Eiwa Jo Gakko, Primary Dep't. (<i>M C C</i>) Nishi Kusabuka Machi, Miss M. A. Veazey. ...	1909	100
Tokyo Shi, Futaba Koto Jo Gakko, Primary Dep't. (<i>R. C.</i>) Yotsuya Mitsuke, Dames de St. Maur	—	284
Tokyo Shi, Futsu Eiwa Koto Jo Gakko, Primary Dep't. (<i>R C</i>) 8 Sarugaku Cho, Kanda, Sisters of St. Paul ...	—	216
Tokyo Shi, Gyosei Gakko. Primary Dep't. (<i>R C</i>) 32 Iida Machi, 3 Chome, Kojimachi, Mr. A. Henry	—	578

Tokyo Shi, Kion Sho Gakko (<i>M E F B</i>) 48 Tomioka Monzen Cho, Fukagawa, Miss M. A. Spencer	1885	212 ³
Tokyo Shi, Miimi Sho Gakko (<i>M E F B</i>) 24 Shintani Machi, Asakusa, Miss M. A. Spencer	1886	363 ²
Tokyo Shi, Matsugae Cho Sho Gakko (<i>F C M S</i>) Matsugae Cho, Koishikawa Miss Ada Scott	1893	212
Tokyo Shi, Seishin Gaku-in, Primary Dep't (<i>R C</i>) Sanko Cho, Shiba, Dames de Sacre Coeur	—	121
Tokyo Shi, Shiba Keimo Sho Gakko (<i>P N</i>) 14 Atago Cho, 2 Chome, Mrs. J. K. McCauley	1880	80
Tokyo Shi, Toyo Eiwa Jo Gakko, Primary Dep't. (<i>M C C</i>) 8 Toriizaka, Azabu, Miss Margaret Craig	1902	88
Tokyo Shi, Tsukiji Keimo Sho Gakko (<i>P N</i>) 4 Shinsakae Cho, 5 Chome, Mrs. J. K. McCauley	1877	90
Tokyo Fu, Amanuma Church School (<i>S D A</i>)	1877	10
Yokohama Shi, Dai Ichi Seikei Sho Gakko (<i>M E F B</i>) Yamabuki Cho, 1 Chome, Miss R. J. Watson	1880	145 ²
Yokohama Shi, Dai Ni Sho Gakko (<i>M. E. F. B.</i>) Aizawa, Megishi Machi, Miss R. J. Watson	1892	100 ¹
Yokohama Shi, Eiwa Jo Gakko, Sho Gakko Dep't (<i>M P</i>) 124 Maita Machi, Miss J. Mallett	1880	71
Yokohama Shi, Hachimanyato Poor School (<i>M E F P</i>) 1289 Nakamuro Cho, Miss R. J. Watson	1901	60 ¹
Yokohama Shi, Sumire Sho Gakko (<i>R. C.</i>) 83 Yamate Cho, Dames de St. Maur	—	140

Kyushu

Chausubara, Miyazaki Ken, Chusubara Sho Gakko (<i>K., Okayama Orphanage</i>) Mr. K. Matsumoto	1912	100
Nagasaki Shi, Seishin Jo Gakko, Sho Gakko Dep't. (<i>R C</i>) 16 Minami Yamate, Sr. St. Elie	—	42

INDUSTRIAL AND ART SCHOOL (GIRLS)

Hondo

Akita Shi, Seirei Gakuin, Shokugyo Jo Gakko (<i>R C</i>) Narayama, Sister Pia	1909	77 ¹
Aomori Shi, Aomori Sewing School (<i>P E</i>) 113 Aira Machi Einoshin Kawaguchi	—	60
Ashikaga Machi, Tochigi Ken, Shishu Kenkyukwai (<i>P E</i>) Miss Kikuyo Takahashi	—	5
Hirosaki Shi, Hirosaki Saiho Gakkan (<i>P E</i>) 7 Yamamichi Cho, Miss Babcock	1902	20
Hiroshima Shi, Hiroshima Jo Gakko, Industrial Dep't. (<i>M E S</i>) Miss N. B. Gaines	—	56 ¹
Kanazawa Shi, Kawakami Industrial (<i>M C C</i>) Miss A. O. McLeod	1892	17
Kanazawa Shi, St. Elizabeth's School of Needlework (<i>P E</i>) 9 Shimo Ichiban Cho	1901	13 ²
Kofu Shi, Cartmell Jojika (Sewing) (<i>M C C</i>) 324 Hyak-koku Machi, Miss Staples	1915	30

Kofu Shi, Yamanashi Eiwa Jo Gakko, Sewing Dep't. (<i>M C C</i>) Miss M. A. Robertson	1889	20 ¹
Kumagaya Machi Saitama Ken. Chuai Saiho Gakko (<i>P E</i>) K. Akeyama.	—	15
Kyoto Shi, Heian Koto Jo Gakko, Saiho Dep't (<i>P E</i>) Shimo Tachiuri-dori, Karasumaru. Nishiye Iru, Rev. Kishiro Hayakawa	1892	45
Kyoto Shi, Joshi Wayo Gigei Gakko (<i>R C</i>) Kawara Machi, Sanjo Agar, Mr. Shinsaburo Igawa, Senka.—Japanese Dress-Making Honka.—Japanese and Foreign Dress-Making Bekkwu.—Cooking, Music and French (Elective) } ...	1902	165 ²
Kyoto Shi, Nishijin Sewing School (<i>P E</i>) Nishijin, Miss G. Suthon	1914	16
Okayama Shi, Okayama Hakuai Sewing School (<i>A B C F M</i>) 37 Hanabatake, Miss A. P. Adams.	1902	27 ²
Sendai Shi, Joshi Jijo Gakkwan (<i>M E F B</i>) 2 Higashi Samban Cho, Miss Carrie A. Heaton	1897	50 ²
Tokyo, Aoyama Jo Gakuin, Shugei Bu (Industrial) (<i>M E F B</i>) Aoyama, Miss A. B. Sprowles	1889	155 ²
Tokyo Shi, St. Hilda's Embroidery School (<i>N S K</i>) 358 Sanko Cho, Shiba, Miss Hogan.	—	7
Yokohama Shi, Airin Jo Gakko, Tobe (<i>M E F B</i>)	1900	148 ¹
Kyoto Shi, Omiya dori, Teranouchi, Saiho Kyojusho. Miss McGrath.	—	5

Kyushu

Fukuoka Shi, Fukuoka Jo Gakko, Jikka Dep't. (Sewing) (<i>M E F B</i>) Tenjin Cho, Miss E. M. Lee	1897	10 ²
Nagasaki Shi, Kwassui Jo Gakko, Industrial Dep't. (<i>M E F B</i>) 13 Higashi Yamate, Miss M. Young.	1881	43 ²
Nagasaki Shi, Seishin Jo Gakko, Indus. Dept.	—	119 ¹

Shikoku

Kochi Shi, Kochi Jo Gakkai (Carrie McMillan Industrial Home) (<i>P S</i>) 180 Taka Jo Machi, Miss A. Dowd.	—	68 ²
Bible Training Dep't. (Listed Elsewhere)		

ENGLISH AND NIGHT SCHOOLS

Hondo

Fukui Shi, Fukui English School (<i>P E</i>) 19 Edo Shimo Cho, Rev. P. A. Smith	1903	30 ¹
Fukushima Shi, Fukushima Eigakkwai, (<i>P E</i>) Okitama Machi, Rev. Shinjiro Maekawa	—	30 ¹
Hiratsuka Machi, Kanagawa Ken, Hiratsuka School of English (<i>M P C</i>) Rev. L. Layman	1912	181 ¹
Hiroshima Shi, Fraser Institute, (<i>M E S</i>) Miss Nellie Bennett	—	178
Kanazawa Shi, Shirokane Cho English Night School (<i>M C C</i>) Rev. P. G. Price	1914	17 ²

Kobe Shi, Palmore Institute (Boy's English Night School) (<i>M.E.S.</i>) J. S. Oxford...	1886	1205
(Includes School of shorthand and typewriting which admits both young men and young women)		
Kobe Shi, Y. M. C. A. English Night School, Mr. Takayuki Naito	1902	350 ²
Kyoto Shi, Y. M. C. A. English Night School, Mr. Shoji Murakami.	1904	500 ²
English ... This School conducts early morning sessions during August of each year which includes English and German for students, and gymnasium work for clerks—as follows:		
English and German	1915	120 ²
Gymnasium Work		130 ²
Kyoto Shi, Nishijin, Yagakkai (<i>P.E.</i>) Rev. T. Nakayama.	—	15
Kyoto Shi, Jitsugyo Yagakkō (<i>P.E.</i>) Rev. B. S. Ikezawa...	—	51
Nara Shi, Nara English Night School (<i>P.E.</i>) Higashi Muki, Minami Cho, Rev. J. J. Chapman		30 ²
Okayama Shi, Okayama Eigo Kenkyukwai (<i>M.E.S.</i>) Rev. W. A. Wilson	1911	87 ²
Osaka Fu, Airin Ya Gakko (<i>P.E.</i>) Kamitsu Mura, Nishinari Gun, J. Kobayashi	1916	90 ²
Osaka Shi, Fukkatsu English Night School (<i>C.M.S.</i>) 8 Uehon Machi, 2 chome, Miss R. D. Howard...	1902	40 ²
Osaka Shi, Christian Institute (<i>F.C.M.S.</i>) West Gate, Tennojidera, Rev. W. H. Erskine	1914	966
Osaka Shi, Y. M. C. A. School, Eigo Gakko, Tosabori, ■ chome, Mr. Geo. Gleason, Typewriting School	1918	16 ²
English School	1902	1641 ²
Summer Classes	1908	666 ²
School of Science	1912	918 ²
Otsu Shi, English Night School (<i>W.B.</i>) J. Edgar Knipp.	1918	25 ²
Shizuoka Shi, Young Men's Night School (<i>M.C.C.</i>) Rev. A. T. Wilkinson	1898	35 ²
Tokyo Fu, Koin Eigo Ya Gakko (<i>C.C.</i>) 603 Naka Shibuya, Rev. C. P. Garman	1816	30 ²
Tokyo Shi, Misaki Eigo Gakko (<i>A.B.F.</i>) 4 Misaki Cho, 1 chome, Kanda, Rev. Wm. Axling	1906	517
Tokyo Shi, Misaki English School Mrs. Axling	1917	239
Tokyo Shi, Tsukiji Eng. Night Schools (<i>E.A.</i>) B. T. Schwab	1909	105 ¹
Tokyo Shi, St. Andrew's English Club Night Class (<i>S.P.G.</i>) 11 Sakae Cho, Shiba. Rev. W. C. Gemmill	1889	25 ¹
Tokyo Shi, Y. M. C. A. English Night School, Mito Shiro Cho, 3 Chome Kanda, W. R. F. Stier		350 ²
Tottori Shi, Eng. Night School, Rev. H. S. Bennet	1917	48
Tsu Shi, St. James Night School (<i>P.E.</i>) Marunouchi	1911	15 ²
Yokohama Shi, Bluff English Night School, (<i>A.B.F.</i>) 75 Yamate Cho, R. H. Fisher	1911	300
Yokohama Shi, Yokohama School of English (<i>M.P.C.</i>) 83 Hinode Cho, 3 chome, Rev. L. Layman,		
Night School, Men	1898	80 ²
Day School, Boys...	1912	30 ²

Yokohama Shi, Yokohama Eigo Gakko (<i>Y.M.C.A.</i>) Ko-en Mae, Tokiwa Cho, Masura Omura,		
Night English School...	1900	330 ²
Unigraph Shorthand Class...	1916	—
Yokohama Shi, Gospel Society Nt. Sch. Horai Cho...	1887	120 ²

Kyushu

Fukuoka Shi, Night School (<i>L. C. A.</i>) L. S. G. Miller ...	—	20 ¹
Fukuoka Shi, Fukuoka Baptist Night School (<i>S.B.C.</i>)	1905	
Daimyo Cho, Rev. C. K. Dozier ...	1911	75 ²
Nagasaki Shi, Jitsuyo Eigo Gakko (<i>Y. M. C. A.</i>) 9 Fukuro Machi, G. E. Trueman ...	1902	342 ²

Shikoku

Matsuyama Shi, Dojokan Ya Gakko (<i>A.B.C.F.M.</i>) Kasaya Cho, Mr. Shinjiro Omoto ...	1901	13 ²
Matsuyama Shi, Matsuyama Night School (<i>A. B. C. F. M.</i>) Miss C. Judson,		
Preparatory ...	1891	96
High School and Post Graduates ...	1906	120
Tokushima Shi, Tokushima Eigo Ya Gakko (<i>E.S.</i>) Nishi Shin Machi, 1 chome, Rev. C. A. Logan, D. D. ...	1913	39 ²

SUNDRY UNCLASSIFIED

Hokkaido

Hakodate Ku, Hakodate Moa-in (<i>M.E.F.B.</i>) 31 Shiomi Cho, Seiji Shimozaki.		
Blind ...	—	15 ²
Deaf ...	—	13 ²

Tohoku

Akita Shi, Sesrei Gakuin, Ikujiibu (Nursing Dep't.) (<i>R. C.</i>) Narayama, Sister Pia ...	1911	31 ²
Gifu Shi, Gifu Kummon-in (Blind) (<i>M. S. C. C.</i>) Keijira Kosakai ...	1892	50
Hiroshima Shi, Hiroshima Jo Gakko, Day Nursery Dep't (<i>M.E.S.</i>) Miss N. B. Gaines ...	1913	28 ²
Ikuno Machi, Hyogo Ken, Ikuno Yogi-en (<i>A. B. F.</i>) Miss E. F. Wilcox ...	1912	30 ²
Kobe Shi, Kobe Blind School (Ind.) Kumo-in, Nozaki Dori 3-chome, Imaseki Hidayata ...	1905	45 ²
Osaka Fu, Kami Tsumura, Hakuaisho (<i>N.S.K.</i>) Orphanage, J. Kobayashi ...	—	150
Osaka, Kanaguchi Machi (<i>P.E.</i>) Shogyo Gakko, Rev. T. Naide ...		21
Tokyo Shi, Doai Kummo-in (<i>M. P.</i>) 71 Kinsuke Cho, Hongo, Rev. Moto Ogimi ...	1906	35 ²
Tokyo Shi, Misaki Totei Kyosho (Apprentices School) (<i>A.B.F.</i>) 4 Misaki Cho, 1 Chome, Kanda, Rev. Wm. Axling ...	1916	30

Tokyo Shi, Misaki Tabernacle Working Girl's Night School	—	27
Tokyo Fu, Takinogawa Gaku-en (Ind. but affiliated with (N. S. K.) 126 Koshinzuka, Sugama, R. Ishii	1891	57 ²
Training School for teachers and nurses for feeble minded children	—	15 ¹
School for Feeble Minded Children... ..	—	55 ¹
Yokohama Shi, Yokohama Christian Blind School (M.E.C.)		
3414 Negishi Machi, Miss A. B. Slate	1893	15 ¹
Yokohama Shi, Commercial School (R.C.)	—	250 ¹
Yokohama Shi, Hommoku Machi, Shusei Gakko (Chinese boys) Rev. O. St. M. Forester	—	—

Kyushu

Chausubara, Miyazaki Ken, Chausubara Farm School (Oka- yama Orphanage) (K.) Mr. K. Matsumoto	1915	60
(After graduating from the Orphanage Koto Sho Gakko the children have two years of actual farm work before entering this school.)		
Miyazaki Machi, Miyazaki Ken, Hyuga Kummo-in (Blind) (K.) Shinbata Cho, Mr. Kenji Sekimoto	1910	10 ²

GIRLS' SCHOOLS

Hokkaido

Hakodate Ku, Iai Jo Gakko (M.E.F.B.) Yunokawa-dori, Miss Dora, A. Wagner	1882	200 ²
Hakodate Ku, Koto Jo Gakko (R.C.)... ..	—	84 ²
Sapporo Ku, Hokusei Jo Gakko (P. N.) Kita Shijo, Nishi, I Chome, A. M. Monk... ..	1887	184

Hondo

Himeji Shi, Hinomoto Jo Gakko (A. B. F.) 50 Shimotera Machi, Miss E. F. Wilcox	1892	114
Hirosaki Shi, Hirosaki Jo Gakko (M.E.C.) Sakamoto Cho, Miss M. H. Russell	1886	107 ¹
Hiroshima Shi, Hiroshima Jo Gakko (W. E. S.) Kami Nagare Kawa Cho, High School	1887	321
(Five other departments listed elsewhere) S. A. Stewart		
Kanazawa Shi, Hokuriku Jo Gakko (P. N.) 10 Kakinoki- Batake, Miss I. P. Luther, High School	1885	195
Domestic Science Dep't	—	35
Higher Department	—	5
Kobe Shi, Kobe Jo Gaku-in (A.B.C.F.M.) 60 Yamamoto- dori, 4 Chome, Miss C. B. DeForest		
College	1891	65
Academy... ..	1875	395
Music (Includes Music Normal)	1905	18 ¹
Kobe Shi, Shoin Koto Jo Gakko (N.S.K.) 15 Nakayamate dori, 4 Chome, Miss Augbee.	1892	170

Kofu Shi, Yamanashi Eiwa Jo Gakko (<i>M. C. C.</i>) Miss M. A. Robertson	1889	150
(Sewing Dep't. listed elsewhere.)		
Kyoto Shi, Doshisha Koto Jo Gakko (<i>K.</i>) College	1912	120
Academy	1877	340
Domestic Science... ..	1905	33
Kyoto Shi, Heian Koto Jo Gakko (<i>P.E.</i>) Shimo Tachiuridori, Karasumaru, Nishiye Iru, Rev. Kishiro Hayakawa.	1892	120
(Sewing Dep't. listed elsewhere) Higher Dept.	—	161
Maebashi Shi, Kyoai Jo Gakko (<i>K.</i>) 131 Iwagami Machi, Mr. Shimbei Aoyagi	1888	201
Morioka Shi, Tohoku Koto Jo Gakko (<i>R. C.</i>) Hikage Mon Soto Koji, Mr. Naotada Tanikawa, (Includes 2 years needle work)	—	280 ²
Nagoya Shi, Kinjo Girls' School (<i>P. S.</i>) Shirakabe Cho, 4 Chome, Miss L. G. Kirtland	1809	200 ¹
Nagoya Shi, Seiryu Jo Gakko (<i>M. E. F. B.</i>) Chikusa, Miss Leonora Seeds	1888	65 ¹
Okayama Shi, Seishin Koto Jo Gakko (<i>R. C.</i>) Rev. Sister Marie Lea, (Includes Primary Dep't.)	1886	100 ²
Osaka Shi, Baikwa Koto Jo Gakko (<i>K.</i>) Kitano, John Kikujiro Iba	1912	461
Jo Gakko Dep't.	1878	525
(New building erected within the Year)		
Osaka Shi, Bishop Poole Girls' School (<i>C.M.S.</i>) Tsuru hachi cho, Miss K. Tristram	1889	280
Osaka Shi, Tennoji, Christian Institute, (<i>F.C.M.S.</i>) Rev. W. H. Erskine, Joshi Eigo Gakko	1918	16 ²
Osaka Shi, Shinai Koto Jo Gakko (<i>R.C.</i>) Kawaguchi Cho, St. Bernadine	—	230 ²
Osaka Shi, Wilmina Girls' School (<i>P. N.</i>) Niemon Cho, Tamatsukuri, Mrs. R. P. Gorbold		
High School Dep't	1884	280
Domestic Science Dep't	1909	31
Sendai Shi, Miyagi Jo Gakko (<i>R.C.U.S.</i>) Higashi Sanban Cho, Rev. A. K. Faust. Ph. D. Academy	1885	182
Higher Dep't. { English... ..	1916	50
{ Music		
{ Domestic Science		
Kenkyukwa (Post Graduate)	1915	—
(Biblewomen's Dep't. listed elsewhere)		
Sendai Shi, Sendai Koto Jo Gakko (<i>R.C.</i>) Kakkyoen-dori, Sister St. Aimee Deboissy	1893	238 ¹
Sendai Shi, Shokei Jo Gakko (<i>A.B.F.</i>) Miss M. D. Jesse, Honka	1892	141
Kaseika	1915	
Kenkyuka	1915	
Shimonoseki Shi, Baiko Jo Gakuin (<i>P.N.R.C.A.</i>) 1850 Maruyama Machi, Miss J. A. Pieters		
High School Dep't.	1914	176 ¹
Sewing Dep't.... ..	—	17 ¹
Special Eng. Dep't.	—	4 ¹
Shizuoka Shi, Fuji Koto Jo Gakko (<i>R.C.</i>) Dames de St. Maur.	—	374

Cours pour demoiselles	25
(Primary Dep't. listed elsewhere)	
Shizuoka Shi, Shizuoka Eiwa Jo Gakko (<i>M. C. C.</i>) Nishi	
Kusabuka Machi, Miss A. Lindsay	1887 96
(Primary Dep't. listed elsewhere)	
Tokyo Shi, Aoyama Jo Gakuin (<i>M. E. C.</i>) Aoyama, Miss	
A. B. Sprowles,	
Semmonka (Special)	1902 25
Koto Jo Gaku-bu	1874 276 ¹
Shugei-bu (listed elsewhere)	1889 —
Tokyo Shi, Furendo Jo Gakko (<i>A. F. P.</i>) 30 Koun Cho,	
Mita, Shiba, Miss A. L. Graves,	
Semmonka	1904 8 ¹
Koto Jo Gakko	1887 127 ¹
Tokyo Shi, Futaba Koto Jo Gakko (<i>R. C.</i>) Yotsuya Mitsuke,	
Dames de St. Maur	— 418
(Primary Dep't. listed elsewhere)	
Tokyo Shi, Futabaki, Cours pour demoiselles (<i>R. C.</i>)	
Yotsuya Mitsuke	— 398
Tokyo Shi, Futsu Eiwa Koto Jo Gakko (<i>R. C.</i>) 8 Sarugaku	
Cho, Kanda, Sisters of St. Paul	— 338
Cours pour demoiselles	— 145
(Primary Dep't. listed elsewhere)	
Tokyo Shi, Joshi Ei Gaku-Juku (<i>Undenom.</i>) 16 Goban	
Cho, Kojimachi, Miss Ume Tsuda,	
Preparatory	1900 54 ²
Higher English	— 94 ²
(Special practical)	— 27 ²
(Graduates of the full course get Gov't. license to teach	
Eng. in Middle Schools and Girls' High Schools	
all in Prep. and Higher courses are graduates of high	
schools.)	
Tokyo Shi, Joshi Gakuin (<i>P. N.</i>) 33 Kami Niban Cho,	
Kojimachi, Miss L. Halsey,	
College	1890 22
High School	— 286
Tokyo Fu, Joshi Sei-Gakuin (<i>F. C. M. S.</i>) 354 Nakazato,	
Takinogawa, Miss B. Clawson,	
Jo Gakko	1908
Kaseika	1913
Music	1914
(Bible Training School listed elsewhere,	1905
Tokyo Shi, Koran Jo Gakko (<i>S. P. G. S. H. M.</i>) 360 Sanko	
Cho, Shirokane, Shiba, Masutaro Masutaro Nagahashi ...	1888 203
Tokyo Shi, Rikkyo Koto Jo Gakko (St. Margarets) (<i>P. E.</i>)	
26 Akashi Cho, Kyobashi, Miss C. G. Heywood	1877 330
Tokyo Shi, 14 Kita Jimbo Cho, Kanda (<i>Y. W. C. A.</i>)	
English School, Miss Emma R. Kaufman	1915 50 ³
Tokyo Shi, Seishin Gakuin (<i>R. C.</i>) Sanko Cho, Shiba,	
Dames de Sacre Ceour,	
High School	— 118

Cours pour demoiselles	...	...	...	...	...	...	...	...	138
Special	...	...	...	...	...	...	...	...	■
(Primary Dep't. listed elsewhere)									
Tokyo Shi, Shuntai Eiwa Jo Gakko (<i>A. B. F.</i>)	10	Fukuro-	machi, Surugadai, Kanda, Miss M. Carpenter...	...	...	...	...	1875	81
Tokyo Shi, Toky Eiwa Jo Gakko (<i>M. C. C.</i>)	■	Toriizaka,	Azabu, Miss M. Craig.	...	...	...	...	...	...
Collegiate	...	...	...	...	...	...	...	1889	13
Academic	...	...	...	...	...	...	...	1884	193
Special	...	...	...	...	...	...	...	1902	3
(Primary listed elsewhere)									
Tokyo Fu, Women's Christian College (Union)	12	Tsuno-	hazu	...	...	...	...	1918	81 ¹
Utsunomiya Shi, Utsunomiya Christian Jo Gakko (<i>Ind. but</i>									
<i>affiliated with C. C.</i> (Includes Bible Course) Mrs. S. V. Fry									
Yokohama Shi, Airin Jo Gakko (<i>M. E. F. B.</i>)	221	Bluff,	Miss R. J. Watson	...	...	...	...	1894	170 ¹
(Includes 3 Years Domstic Science)									
Yokohama Shi, Ferris Seminary (<i>R. C. A.</i>)	178	Bluff, Rev.	E. S. Booth	...	...	...	...	1870	
			Kotoka	...	...	...	...	1899	
			Honka	...	...	...	...	1899	285
			Yobika	...	...	...	...	1913	
			Bekkwa	...	...	...	...	1903	
Yokohama Shi, Koran Jo Gakko (<i>R. C.</i>)	83	Yamate Cho,	Dames de St. Maur	...	...	...	...	—	210
Yokohama Shi, Kyoritsu Jo Gakko (<i>W. U. M.</i>)	212	Bluff,	Miss C. D. Loomis,	...	...	...	...	...	...
			Koto (1 year)	...	...	...	...	1912	
			Honka (5 years)	...	...	...	...	1871	193
			Yoka (1 year)	...	...	...	...	1871	
Yokohama Shi, Soshin Jo Gakko (Mary Colby School)			(<i>A. B. F.</i>)	3131	Kanagawa Machi, Miss C. A. Converse,	...	...	...	...
			Higher Department	...	...	...	...	1910	12
			Koto Jo Gakko	...	...	...	...	1886	164
Yokohama Shi, Yokohama Eiwa Jo Gakko (<i>M. P.</i>)	124		Maita Machi, Miss Olive I. Hodges...	...	...	...	...	1880	130
(Sho Gakko Dep't listed elsewhere)									

Kyushu

Fukuoka Shi, Fukuoka Jo Gakko (<i>W. E. F. B.</i>)	Tenjin								
Cho, Miss L. Bangs	...	...	...	...	...	...	...	1885	117
(Jikka [Sewing] listed elsewhere)									
Nagasaki Shi, Kwassui Jo Gakko (<i>W. E. F. B.</i>)	15	Higashi	Yamate, Miss M. Young.	...	...	...	...	1897	
			College (5 yrs. above Koto Jo Gakko)	...	...	...	...	1889	19
			Koto Jo Gakko	...	...	...	...	1912	224 ¹
			Music Dep't (includes normal)	...	...	...	...	1888	14 ¹
			Special Students	...	...	...	...	—	76 ¹
(Three other Dept's, listed elsewhere)									
Nagasaki Shi, Seishin Jo Gakko (<i>R. C.</i>)	16	Mimami Yamate,	Sr. St. Elie	...	...	...	...	—	125

(Sho Gakko Dep't listed elsewhere)

Nagasaki, (R. C.) Srs. St. Paul de Chantres. 201

Matsuyama Shi, Matuyama Girls' School (*A. B. C. F. M.*)
 Niban Cho. Miss C. Judson 1886 145

MIDDLE SCHOOLS BOYS

Hondo

Kobe Shi, Kwansei Gakuin (<i>M. E. S., M. C. C., N. M. K.</i>)		
College	1910	672
Academy	1899	857
(Theological listed elsewhere) T. C. C. Newton.		
Kyoto Shi, Doshisha (<i>K.</i>) Rev. D. Ebina.		
Economics and Literature	1912	600
Academy	1875	700
(Theological and Girls' School Dep'ts. listed elsewhere)		
Nagoya Shi, Nagoya Gakuin, Chu Gakko (<i>M. P.</i>) Rev. E.		
I. Obee	1906	624
Osaka Shi, Kawaguchi Shogyo Gakko (<i>P. E.</i>) 31 Kawa-		
guchi, Rev. Y. Naide	1907	120 ^a
Osaka Shi, Meisei Shogyo Gakko (<i>R. C.</i>) 16 Esashi Machi,		
Sanadayama. Higashi Ku, (<i>Educ. Soc. of Mary</i>) Mr. J.		
Wolff	1899	820 ^a
Osaka Fu, Momoyama Chu Gakko (<i>C. M. S.</i>) Tanabe Cho,		
Higashinari Gun, G. W. Lawrence	1890	680
Sendai Shi, Tohoku Gakuin (<i>R. C. U. S.</i>) Higashi Niban		
Cho, Rev. D. B. Schneder, D. D.		
Middle School	1895	522
Literary Dep't.	1892	90
(Theological Dep't listed elsewhere)		
Shizuoka Shi, Choyo Gakko (<i>L. C. A.</i>) Rev. N. L. Lobdell	1902	75 ^b
Tokyo, Aoyama Gakuin (<i>M. E. C., E. A., N. M. K.</i>)		
Aoyama, E. T. Iglehart.	1883	—
College—M. Ishizaka, Ph. D.	—	381
Academy	—	753
(Theological School listed elsewhere)		
Tokyo Shi, Gyosei Gakko (<i>R. C.</i>) 32 Iida Machi, 3 Chome,		
Kojimachi, Mr. Walter		
Middle School	1888	568
(Primary Dep't. listed elsewhere)		
Tokyo Shi, Jochi Daigaku (<i>R. C.</i>) Kioi Cho, Kojimachi,		
Herman Hoffman	1913	164
Tokyo Shi, Meiji Gakuin (<i>P. N., R. C. A., N. K. K.</i>)		
Shirokane, Shiba, Rev. K. Ibuka, D. D.		
Koto-Gaku-bu, Rev. A. K. Reischauer D. D.,	1880	72
Chu-Gaku-bu, K. Ikuba	1875	63
(Theological Dep't. listed elsewhere)		
	1877	—

Tokyo Shi, Rikkyo Gakuin (St. Paul's) (<i>P. E.</i>)	58—60		
Tsukiji, Rev. C. F. Reifsnider	...	1874	—
College	...	1907	260
Middle School	...	1898	700
Tokyo Fu, Sei Gakuin (<i>F. C. M. S.</i>) Takinogawa, Rev. D. McCoy, Middle School...	...	1906	185
(Bible School listed elsewhere)			
Tokyo Fu, Amanuma Gakuin (<i>S. D. A.</i>)	171 Amanuma Suginami Mura. P. A. Webber-Coeducational...	—	45
Yokohama Shi, St. Joseph's College (<i>R. C.</i>)	85 Yamate Cho, Mr. J. B. Gaschy		
English, French German branches	...	1901	260
Yokohama Shi, Kwanto Gakuin (<i>A. B. F.</i>) from Apr. 1919.		1919	145

Kyushu

Fukuoka Shi, Shi Ritsu Chu Gaku Seinan Gakuin (<i>S.B.C.</i>)			
105 Daimyo Machi, Rev. C. K. Dozier,			
Middle School	...	1916	175 ¹
(This school was organized in 1916 with first year class only, and will add one class each year until the full course is in operation)			
Kumamoto Shi, Kyushu Gakuin Middle School (<i>L. C. A.</i>)			
Rev. L. S. C. Miller	...	1911	574
(Theological Dep't listed elsewhere)			
Nagasaki Shi, Chinzei Gakuin (<i>M. E. F. B.</i>)	6 Higashi Yamate, Rev. F. N. Scott	1881	482
Nagasaki Shi, Kaisei Chugakko (<i>R. C.</i>)	1 Higashi Yamate, M. C. Couttrt	—	516
Nagasaki Shi, Tozan Gakuin (Steele Academy) (<i>R. C. A.</i>)			
9 Higashi Yamate, Mr. A Walvoord Rev. L. J. Shafer.		1887	353

BIBLE WOMAN'S TRAINING SCHOOLS

Hondo

Ashiya, Hyogo Ken, Seishi Jo Gakuin (<i>C. M. S.</i>) Miss Worthington	...	1905	17
Kobe Shi, Kobe Women's Evangelistic School (<i>A.B.C.F.M.</i>)			
59 Naka Yamate-dori, 6 chome, Miss G. Cozad	...	1880	15
Kobe Shi, Lambuth Memorial Bible Woman's Training School (<i>M. E. S.</i>)	35 Nakayamate-dori, 4 chome, Miss A. B. Williams	1900	11
Kyoto Shi, Seikyo Jo Gakko (<i>R O C.</i>)	...	1903	27 ¹
Osaka Fu, Baptist Joshi Shingakko (<i>A B F</i>) Imazato, Kamitsu Mura, Nishinari Gun, Miss L. Mead	...	1909	8
Sendai Shi, Aoba Gakuin (<i>P E</i>)	11 Higashi Ichiban Cho, Deaconess A. L. Ranson, Dep't. for training Mission Women	1900	12 ¹
Sendai Shi, Miyagi Jo Gakko, Bible Training Dep't (<i>R. C. U. S.</i>) Higashi Sanban Cho, R. A. K. Faust, Ph. D.	...	1900	10

Tokyo Shi, Dendo Jo Gakko (<i>E. A.</i>) 84 Sasugaya Cho, Koishikawa, Miss S. Bauernfeind	1904	46
Tokyo Fu, Joshi Sei Gakuin, Bible Training Dep't. (<i>FCMS</i>) 354 Nakazato, Takinogawa, Miss B. Clawson.	1905	3
Tokyo Shi, Josei Shin Gakko (<i>R O C</i>) 13 Kita Koga Cho, Surugadai	1872	53
Tokyo Shi, Kyusei Gun Shikan Gakko, Woman's Dep't. (<i>S. A.</i>) Ushigome, Brig, Sven Wiberg	1906	18
Tokyo Shi, Tokyo Shingakusha, Woman's Dep't (<i>NKK</i>) 27 Iida Machi Kojimachi, Rev. Kyoo Homma	1904	3 ¹
Yokohama Shi, Kyoritsu Joshi Shin Gakko (<i>W U M</i>) 112 Bluff, Miss S. A. Pratt	1900	41
Yokohama Shi, Seikei Seisho Joshi Dendo Gakko (<i>MEFB</i>) 221 Bluff. Miss R. J. Watson	1884	25

Kyushu

Nagasaki Shi, Kwassui Jo Gakko, Biblical Dept, (<i>M E C</i>) 13 Higashi Yamate, Miss M. Young	1886	7 ¹
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Shikoku

Kochi Shi, Kochi Jo Gakko, Bible School Dep't. (<i>P. S.</i>) 180 Takao Machi, Miss A. Dowd	—	4 ²
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THEOLOGICAL AND BIBLE SCHOOLS (MEN)

Honc

Kobe Shi, Bible School (<i>JEB</i>) 8 of 89 Fukuhara, Minato Gawa, Rev. S. Takeda... ..	1912	7 ²
Kobe Shi, Kobe Theological School (<i>PS</i>) 2116 Kumochi, Fukiai, Rev. S. P. Fulton D. D.	1907	18 ²
Kobe Shi, Kwansei Gakuin (<i>MES, MCC, NMK</i>) Rev. T. H. Haden D. D. Theological Dep't. J. C. C. Newton	1889	37
Kyoto Shi, Doshisha Theological School (K.) Rev. D. Ebina	1878	40
Osaka Shi, Doshi Shingakkan (<i>PN</i>) 22 Kawaguchi Cho, Rev. G. W. Fulton, D. D.... ..	1903	14
Osaka Shi, Osaka Dendo Gakkan (<i>FM</i>) 1921 Hidein Cho Tennoji, Rev. T. Tanchiyama	1908	9
Sendai Shi, Tohoku Gakuin (<i>RCUS</i>) Higashi Niban Cho, Rev. D. B. Schneder D. D., Theological Dep't	1886	13
Tokyo Aoyama Gakuin (<i>M E C, E A, N M K</i>) Rev. A. D. Berry, D. D., Theological School... ..	1883	36
Tokyo Shi, Japan Baptist Theological Seminary (<i>ABF</i>) 29 Sanai Cho Ushigome, Rev. Y. Chiba	1908	17
Tokyo Shi, Kyusei Gun Shikan Gakko (<i>SA</i>) 13 Hommura Cho, Ushigome, Brig. Sven Wilberg Includes Women... ..	1906	42
Tokyo Shi, Meiji Gakuin (<i>P N, R C A, N K K</i>) Shirokane Shiba, Rev. K. Ibuka, D. D., Theological Dep't.	1877	21

Tokyo Shi, Seikyo Shin Gakko (<i>R O C</i>) Surugadai ...	—	27 ¹
Tokyo Fu, Sei Gakuin (<i>F C M</i>) Nakazato, Takinogawa, Rev. R. D. McCoy, Bible College	1903	13
Tokyo Fu, Sei Kokwai Shin Gakuin (<i>N S K</i>) Ikebukuro, Sugamo Mura, Rev. J. K. Ochiai	1911	7
Tokyo Fu, Seisho Gakuin (<i>O M S</i>) Shimo Yodobashi Cho, Kashiwagi, Rev. E. A. Kilbourne (Includes Women) ...	1901	39
Tokyo Shi, Tokyo Shingakusha (<i>N K K</i>) 27 Iida Machi, 3 chome, Kojimachi, Rev. M. Uemura	1904	20
(Women's Dep't. listed elsewhere)		
Tokyo Shi, Trinity Divinity School (<i>P E</i>) 53 Tsukiji, Rt. Rev. John McKim.	1904	20
Tokyo Shi, Seminary (R. C.)	—	16

Kyushu

Fukuoka Shi, The Bishop's Hostel (<i>C M S</i>) (for Divinity Students) The Rt. Rev. Bishop Lea, D. D.	1913	6 ¹
Kumamoto Shi, Lutheran Theological Seminary (<i>L C A</i>) L. S. G. Miller	1909	9
Nagasaki Seminary (<i>R C</i>)	—	34
Urakami, Nagasaki Ken, Sei Maria Gakuin Shito Gakko (<i>R C</i>) Yamazato-Tera Nogo, Rev. Fr. A. Rusch	1910	56

Shikoku

Kochi Shi, Sei Dominic Dendo Gakko (<i>R C</i>) Rev. Fr. Thomas	1914	8 ¹
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CHRISTIAN SCHOOLS IN FORMOSA

Primary Schools

Tainan, Presbyterian Elementary School, (<i>E P</i>) Rev. E. Band	1897	133
Taichu, Presbyterian Elementary School, (<i>E P</i>) Rev. E. Band	1911	61
Taichu, Presbyterian Elementary School, Girls', (<i>E P</i>) Miss A. A. Livingston	1917	20 ¹
Girls' School.		
Tainan, Presbyterian Girls' School, (<i>E P</i>) Miss J. Lloyd Boys' Schools.		
Tainan, Presbyterian Middle School, (<i>E P</i>) Rev. E. Band, Theological and Bible Schools.	1885	162
Tainan, Presbyterian Theological College, (<i>E P</i>) Rev. D. Ferguson	1876	17
Tainan, Women's Bible School, (<i>E P</i>) Miss Barnett ...	1895	27 ¹
Taiwan, Theological College (<i>P C C</i>) Rev. D. MacLeod. B. D.		
Taiwan, Middle School (<i>P C C</i>) G. W. MacKay. M. A...		
Taiwan Girls High School. (<i>P C C</i>) Miss J. M. Kinney.		
Woman's Bible School. H. Connel.		

SUMMARY OF FOREGOING LIST

	Number of Schools (1)	Enroll- ment.
Kindergartens	227	10853
Kindg. Teacher Training Schools...	8	139
Primary Schools	26	3734
Industrial and Art Schools	23	1171
Sundry Unclassified	19	937
Girls' Schools (includes colleges)	56	12737
Boys Schools (Middle and Col.)	22	11946
Bible Woman's Training School	16	300
Theological and Bible School (Men's) ...	23	491

Note:—An attempt to make the foregoing tally with the Educational Statistics in the pocket of this book failed owing to incomplete reports of statistical secretaries. The above list is not yet complete, though it becomes more nearly so each year; again, it may contain some kindergartens or schools which have discontinued but have not reported such fact. In order to get a complete list of schools, information was solicited from secretaries and statisticians instead of from the schools direct. The result was a complete list from some societies, no report from others, and incomplete reports from others.

JAPAN MISSIONARY DIRECTORY

June 1920

Compiled by C. P. GARMAN, TOKYO

**All communications concerning the Directory should be addressed to the
Editor of Directory, Kyo Bun Kwan, Ginza, Tokyo, Japan.**

JAPAN MISSIONARY DIRECTORY

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LIST OF MISSION BOARDS AND CHURCHES

With names of secretaries and statisticians on the field.

(On request of the Director of the Statistical Bureau of the American Foreign Missions Conference, initialling has been modified so as to secure uniformity of use in America, India, China and Japan).

- 1.— ABCFM. —American Board of Commissioners for Foreign Missions. D. I. Grover.
- 2.— ABF. —American Baptist Foreign Mission Society.
- 3.— ABPM. —Allgemeiner Evangelisch-Protestantischer Missionsverein.
- 4.— AFP. —Foreign Missionary Association of Friends of Philadelphia. H. V. Nicholson.
- 5.— AuBM. —Australian Board of Missions. (Anglican.)
- 6.— AG. —Assembly of God.
- 7.— BS. —Bible Societies.
- ABS. —American Bible Society, K. E. Aurell.
- BFBS. —British and Foreign Bible Society. } F. Parrott.
- NBSS. —National Bible Society of Scotland. }
- 8.— CC. —Mission Board of the Christian Church. (American Christian Convention).
- 9.— CE. —Church of England (No Mission Board).
- 10.— CG. —Church of God.
- 11.— CMA. —Christian Missionary Alliance. A. Petrie
- 12.— CMS. —Church Missionary Society.
Hokkaido, D. M. Lang.
Central Japan, W. P. Buncombe.
Kyushiu, J. Hind.
- 13.— EA. —Evangelical Association. P. S. Mayer.
- 14.— FCMS. —Foreign Christian Missionary Society. (Churches of Christ) T. A. Young. Statistician, P. A. Davey.
- 15.— FMA. —General Missionary Board of the Free Methodist Church of North America. Miss M. K. Hessler.
- 16.— HFMA. —Hepzibah Faith Missionary Association.
- 17.— Ind. —Independent of any Board or Society.
- 18.— JEB. —Japan Evangelistic Band.
- 19.— JBTS. —Japan Book and Tract Society. Geo. Braithwaite.
- 20.— (a) LCA. —Foreign Mission Board of the United Lutheran Church of America. L. S. G. Miller.
- (b) LEF. —Lutherska Evangelisfornigeni Finland. V. Savolainen.
- 21.— MCC. —Methodist Church of Canada. P. R. McKenzie.
- 22.— MEFB. —Board of Foreign Missions of the Methodist Episcopal Church. G. F. Draper. Statistician J. V. Martin.

- 23.— MES. —Board of Foreign Missions of the Methodist Episcopal Church. South. Smith.
- 24.— (a) MP. —Board of Foreign Missions of the Methodist Protestant Church. L. Layman.
- (b)MPW. —Woman's Foreign Missionary Society of the Methodist Protestant Church. Miss Olive Hodges.
- 25.— MSCC. —Missionary Society of the Church of England in Canada. Bishop H. J. Hamilton, (also Statistician Anglican Societies).
- 26.— OMJ. —Omi Mission. E. V. Yoshida.
- 27.— OMS. —~~O~~riental Missionary Society. E. L. Kibourne.
- 28.— PBW. —Pentecostal Bands of the World.
- 29.— PCN. —General Missionary Board of the Pentecostal Church of the Nazarene. Miss Ethel McPherson.
- 30.— PE. —Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.
- 31.— PN. —Board of Foreign Missions of the Presbyterian Church in the United States of America. Harvey Brokaw.
- 32.— PS. —Executive Committee of Foreign Missions of the Presbyterian Church in the United States. (South). Haskell.
- 33.— RC. —Roman Catholic.
- 34.— RCA. —Reformed Churches of America (Dutch). L. J. Shafer. Statistician, S. W. Rider.
- 35.— RCUS. —Board of Foreign Mission of the Reformed Church in the United States. (German) Statistician, E. H. Zaugg.
- 36.— ROC. —Russian Orthodox. Bishop Sergie.
- 37.— SA. —Salvation Army. J. W. Beaumont.
- 38.— SAM. —Scandinavian Alliance Missions of North America. Joel Anderson.
- 39.— SBC. —Southern Baptist Convention. G. W. Bouldin.
- 40.— SDA. —Seventh Day Adventist. A. B. Cole.
- 41.— SPG. —Society for the Propagation of the Gospel. South Tokyo Diocese. A. E. Webb. Osoka Diocese. Bishop H. J. Foss.
- 42.— UA. —American Unitarian Association, John. B. W. Day.
- 43.— UB. —Foreign Missionary Society of the United Brethren in Christ. B. F. Shively.
- 44.— UGC. —Universalist General Convention. N. L. Lobdell.
- 45.— WM. —Wesleyan Methodist Convention. of America M. A. Gibbs.
- 46.— WU. —Woman's Union Missionary Society of America.
- 47.— YMJ. —Yotsuya Mission. W. D. Cunningham.
- 48.— YMCAA. —Young Men's Christian Association. (American International Committee).
- 49.— YMCAT. —Government School English Teachers, affiliated with Y. M. C. A.
- 50.—(a)YWCAUS. —Foreign Department of the National Board of the Young Women's Christian Association of the United States of America.

LIST OF MISSIONS

V

- 51.—(b) YWCAC. —Young Women's Christian Association of Canada.
- 52.— WSSA —World's Sunday School Association. H. E. Coleman.
- 53.— K. —Kumiai Kyokwai.
- 54.— NKK. —Nihon Kirisuto Kyokwai; (P.-N., P.-S., R.-C.-A., R.-C.-U.-S., W.-U.).
Somu Kyoku, Int. Y. M. C. A. Bldg., Omote Sarugaku Cho, Kanda, Tokyo.
- 55.— NMK. —Nihon Methodist Kyokwai, (M.-C.-C., M.-E.-F.-B., M.-E.-S.), Bishop Hiraiwa.
- 56.— NSK. —Nippon Sei Kokwai (P.-E., S.-P.-G., C.-E., A.-B.-M.).

FORMOSA

- 57.— PCC. —Board of Foreign Missions, Presbyterian Church in Canada. D. MacLeod.
- 58.— EPM. —Foreign Missions Committee of the Presbyterian Church of England. E. Band.

ALPHABETICAL LIST

Order is as follow : Name : year of arrival in Japan
initial of Missionary Society : address :—Postal Transfer
No. and Telephone No. are added when known.
(A)=Absent.

A

- Abel, Mr. Fred, & W., 1913, P.-B.-W., Fukaya Machi, Saitama Ken.
Ackison, Miss W. M., 1919, P.C.C., Taipeh, Formosa.
Acock, Miss Amy A., 1905, A.-B.-F., 38 Uchimaru, Morioka.
Adair, Miss Lily, 1911, P.-C.-C., Taipeh, Formosa.
Adams, Miss Alice P., 1891, A.-B.-C, E. M., 95 Kadota yashiki, Okayama.
Adams, Mr. Roy P., & W., 1916, H.-F.-M.-A., Sakura, Chiba Ken.
Ainslee, Miss K. E., 1918, Mitajiri, Yamaguchi Ken.
Ainsworth, Rev. Fred & W. 1915, M.-C.-C, 216 Sengoku Machi, Toyama, Toyama Ken.
Akard, Miss Martha B., 1914, L.-C.-A. 34 Gokurakuji Cho, Fukuoka.
Alexander, Miss Bessie, 1899, M.-E.-F.-B., Sapporo.
Alexander, Mrs. E. E., Ind., 1877, 16 Tsukiji, Tokyo.
Alexander, Miss Mary, P. N., 1919, 16 Tsukiji, Tokyo.
Alexander, Miss S., 1894, P. N., Kawanishi mura, Kawabe Gun, Hyogo Ken.
Alexander, Rev. R. P., 1893 & W., 1892, M.-E.-F.-B., 2 Aoyama Gakuin Tokyo. (F. C. Tokyo 1,381).
Alexander, Rev. W. G., & 1809, C.-G., Sakai Eki, Kitatama Gun, Tokyo Fu. (A)
Allchin, Rev. Geo., & W. 1882, A. B. C. F. M., c/o A. B. C. F. M., 14 Beacon St. Boston, Mass., U. S. A.
Allen, Miss A. W., 1905, M.-C.-C., 8 Higashi Toriizaka, Azabu, Tokyo.
Allen, Miss Carolyn E. 1919, Y. W. C. A. U. S. 75 Kobinata Dai-machi Itchome, Koishikawa, Tokyo.
Allen, Miss Eleanor, 1919, Y. W. C. A. U. S., 99 Temma Babashi, Suji Itchome, Kitaku, Osaka.
Allen, Miss Thomasine, 1915, A. B. F., 2 Nakajima Cho, Sendai.
Alvares, Prefet Apostolique, R.-C., Tokushima
Ambler, Miss Marrietta, 1916, P. E., Okazaki Cho, Hiromichi Dori, Maruta Machi, Kado, Kyoto.
Anchen, Rev., P., 1903, R.-C., Hakodate.
Anderson, Mr. A. N., & W. 1913, S.-D.-A. 171 Amanuma, Suginami mura, Toyotama Gun, Tokyo, Fu.
Anderson, Rev. Joel, 1900 & W., 1903, S.-A.-M., 920 Nakano, Tokyo Fu.
Anderson, Miss Ruby L., A.-B.-F. 38, Uchimaru, Morioka.
Andrews, Rev. R. W., & W., 1899, P.-E., Tokyo.
Andrews, Miss Sarah, 1916, Ind., 17 Naka Tomizaka, Koishikawa, Tokyo.
Ahdrieu, Rev., 1911, R.-C., 12, Sekiguchi Dai Machi, Koishikawa Tokyo.

- Ankeney, Rev. Alfred, 1914, R.-C.-U.-S., 9 Daiku Machi, Aomori.
 Appenzeller, Miss Ida, 1917, M. E. F. B., Iai Jo Gakko, Hakodate. (A)
 Arbury, Miss Katherine, 1916, P. N. Wilmina Jo Gakko, Tamatsukuri,
 Higashi Ku, Osaka.
 Archer, Miss A. L., 1899, M.-S.-C.-C., Kyo Machi, Gifu.
 Argall, Mrs. C. B. K., J.-E.-B., Mikage, Hyogo Ken.
 Armbruster, Miss Rose T., 1903, F.-C.-M.-S., 16 Naka Nage Machi,
 Akita.
 Armstrong, Miss M. E., 1903, M.-C.-C., Sogawa Machi, Toyama, Toyama
 Ken.
 Armstrong, Rev. R. C., Ph. D., & W., 1903, M. C. C., Kwansei Gakuin,
 Kobe.
 Arthur, Miss M. C., 1919 E. P. M. Shoka Formosa.
 Ashbaugh, Miss A. M., 1908, M.-E.-F.-B., Kwassui Jo Gakko Nagasaki.
 Asbury, Miss Jessie J. 1901, F.-C.-M.-S., 2002 Kita Tokiwa Dori,
 Tennoji Osaka. (from August 1920).
 Atchinson, Rev. R., & W., 1905, Ind., 10 Itchome, Wakinohamacho,
 Kobe.
 Atkinson, Miss Anna P., 1882, M.-E.-F.-B. 221 Bluff, Yokohama.
 Atkinson, Miss M. J., 1899, P.-S. 7 Bancho, Takamatsu Kagawa Ken.
 Aurell, Rev. K. E., 1892, A.-B.-S., 946 Kashiwagi, Vodobashi Machi,
 Tokyo.
 Aurientis, Rev. P., Vicar Gen., 1878, R.-C. Kyoto.
 Austen, Rev. W. T., & W., 1873, C.-E., 60-c Bluff, Yokohama. (retired)
 Axling, Rev. William, D. D., & W., 1901, A.-B.-F., 10 Rokuchome
 Fujimi Cho, Kojimachi, Tokyo (Phone Honkyoku 3971, F. C. Tokyo
 38653).
 Ayres, Rev. J. B. D. D., 1888, P. N., 33 Kawaguchi Cho Nishi Ku,
 Osaka. (F. C. Osaka 37737).
 Ayres, Sam. G. D. D. & W., 1919, U.-G.-C. ■ Urasarugaku Cho,
 Kanda, Tokyo.

B

- Babcock, Miss B. R. 1897, P.-E. Church Training Deaconess House Phila.
 Penn. U. S. A.
 Bach, Rev. D. G. M., & W., 1916, L.-C.-A., 4830 Dairi Machi, Moji
 Shigai.
 Baldwin, Rev. J. M. 1889, & W., 1890 M.-S.-C.-C., 6 Shirakabe Cho,
 Itchome Nagoya.
 Ballagh, Mr. J. C., 1875, P. N. Meiji Gakuin, Tokyo.
 Band, Rev. E. 1912, & W., 1913, E.-P.-M. Presbyterian Middle School,
 East Gate Tainan, Formosa.
 Bangs, Miss Louise, 1911, M. E. F. B., Kwassui Jo Gakko, Nagasaki
 (A).
 Barclay, Mr. J. Gurney, & W., 1917, C.-M.-S., Akayama, Matsue. (A).
 Barclay, Rev. T., 1874, E.-P.-M., Tainan, Formosa (A).
 Barnett, Miss Margaret, 1888, E.-P.-M., Shinro Tainan, Formosa.
 Barrows, Miss M. L., 1879, A.-B.-C.-F.-M., Soto 59 Nakayamate
 Rokuchome, Dori, Kobe.
 Batchelor, Ven. Archdeacon J., D. D., F. R. G. S., & W., 1879, C.-M.,
 S., 2 Kita Sanjo, Nishi Shichichome, Sapporo.
 Bates, Rev. C. J. L., D. D., & W., 1902, M.-C.-C., 23 Kamitomizaka
 cho, Koishikawa, Tokyo.

- Baucus, Miss Georgiana, 1890, M.-E.-F.-B., 37 Bluff, Yokohama.
- Bauernfeind, Miss Susan M., 1900, E.-A., 84 Sasugayacho, Koishikawa, Tokyo.
- Beam, Rev. Kenneth S., & W., 1917, Sufus Cottage, 2210 Shinjuku, Zushi, Kanagawa Ken.
- Beaumont, Lieut. Colonel John W., & W., 1909, S.-A., 93 Kobinata Daimachi Sanchome, Koishikawa Tokyo.
- Bennett, Rev. H. J. & W., 1901, A.-B.-C.-F.-M., Higashi Cho, Tottori.
- Bennett, Miss Nellie, 1910, M.-E.-S. 133 Kaminoboricho, Hiroshima.
- Benninghoff, Rev. H. B., D. D., & W., 1907, A.-B.-F., 91 Benten Cho, Ushigome, Tokyo. (Phone Bancho 5395)
- Benson, Rev. H. F., & W., 1906, S. D. A., 75 Sengoku Machi, Aizu Wakamatsu, Fukushima Ken.
- Berlioz, Rt. Rev. Bishop. 1875, R.-C., Sendai.
- Bernauer, Mrs. Estella A., A. G., 232 Suwa, Totsuka, Toyotama Gun, Tokyo Fu.
- Bernauer, Miss. Beatrice, A. G. 1917, 232 Suwa Totsuka, Toyotama Gun, Tokyo Fu.
- Berner, Miss Natalie, 1912, E.-A., 93 Sanchome, Kobinata Daimachi, Koishikawa, Tokyo. (A)
- Berry, Rev. Arthur D., D. D., 1902, M.-E.-F.-B., 8 Aoyama Gakuin, Tokyo. (Phone Shiba 5002)
- Bertrand, Rev. Fr., 1890, R.-C., Kokura.
- Best, Miss Blanche B., Blanche B., 1919 Y. W. C. A. U S., 2 Sadowaracho Sanchome, Ushigome, Tokyo.
- Biannic, Rev. Jean, 1897, R.-C., Sambongi Machi, Aomori Ken.
- Bickel, Mr. Philip L., 1917, Ind. (Navigator) 50 Shimo Tera Machi, Himeji.
- Bickers, Miss A. E., 1918 S.-P.-G., 27 Niban Cho, Okayama.
- Bickersteth, Mrs. Edw., M. H., 1893, S. P. G., 358 Sanko Cho, Shirokame, Shiba, Tokyo. (A).
- Bigelow, Miss G. A. 1886, P. N. 1850 Maruyama Cho, Shimonoseki.
- Bigwood, Adj. Ernest & W., 1920, S.-A. 13 Honmura Cho, Ushigome, Tokyo.
- Billing, Rev. L., 1895, R.-C., Numazu (A).
- Binford, Mr. Gurney, 1893 & W., 1899, A.-F.-P., 26 Bizen Machi, Mito.
- Binsted, Rev. N. S., & W., 1915, P.-E., 31 Hodono Naka Cho, Akita.
- Bird, Miss E., 1912 M.-C.-C., Eiwa Jo Gakko, Nishi Kusabuka Cho, Shizuoka.
- Birdsall, Miss Anna P., 1919, Y.-W.-C.-A.-U.-S., Muromachi Dori, Kyoto.
- Birraux, Rev. J., 1890, R.-C., Osaka.
- Bishop, Rev. Charles 1879 & W., 1880 M.-E.-F.-B., 9 Aoyama Gakuin, Tokyo.
- Bixby, Miss Alice, 1914, A. B. F., 47 Shimo Tera Machi, Himeji.
- Black, Miss Rosina E., 1919, R.-C.-U.-S., 6 Minami Rokken Cho, Sendai.
- Blackmore L. S., 1889, M.-C.-C., 8 Higashi Torii Zaka, Azabu Tokyo.
- Blaisdell, Mr. Allen C., 1919, Y.-M.-C.-A.-T. 15 Gokurakuji cho, Fukuoka.
- Blakeney, Miss Bessie M. 1919, P.-S., Nagoya.
- Bodley, Miss E. 1915, M.-E.-F.-B., 2 Sanban cho, Sendai. (A).
- Bois, Rev. F. L. J., R.-C., Nagasaki.
- Bois, Rev. J. F., 1900, R.-C., Hibosashi Mura, Hirodo, Nagasaki Ken.
- Bonnet, Rev. F., 1893, R.-C., Oshima, Kagoshima Ken (A).

- Booth Rev. E. S., D. D. 1879. & W. 1919. R.-C.-A., 178 Bluff, Yokohama.
- Bosanquet, Miss A. C., 1892, C.-M.-S., 89 Harajuku, Aoyama, Tokyo. (A.)
- Bosanquet, Miss N. M., 1908, S.-P.-G., c/o S.-P.-G. House, Westminster, London.
- Boulden, Rev. G. W., D. D., & W., 1906, S. B. C. 298 Higashi Machi Jigyo, Fukuoka.
- Bouige, Rev. L. H., 1894, R.-C., Oshima, Kagoshima.
- Boulton, Miss E. B., 1883, C.-M.-S., 6 Chome Uehon Machi, Osaka.
- Bousquet Rev. M. J., R.-C., Osaka.
- Boutflower, Rt. Rev. C. H., D. D., (Bishop Cecil), S.-P.-G., and C.-M.-S. 1909, 8 Sakae Cho, Shiba, Tokyo.
- Boutflower, Miss M. M., 1909, C.-E., 8 Sakae Cho, Shiba Tokyo. (A.)
- Bowers, Miss Mary Lou, 1913, L. C. A., 34 Gokurakuji Cho, Fukuoka.
- Bowles, Mr. Gilbert, 1901, & W., 1893, A.-F.-P., 30 Koun Machi, Mita, Shiba Tokyo. (Phone Takanawa 2143).
- Bowman, Miss N. F. H. 1907, M.-S.-C.-C., Naka Hachio Toyohashi, Shizuoka Ken.
- Boyd, Miss H., 1912, S.-P.-G., 16 Hirakawa Cho Rokuchome, Kojimachi, Tokyo.
- Boyd, Miss L. H., 1902, P. E., 21 Iidamachi Rokuchome, Kojimachi, Tokyo.
- Boydell, Miss K. M., 1919, S.-M.-S., 89 Harajuku, Tokyo.
- Bradshaw, Miss A. H., 1889, A.-B.-C.-F.-M., 6 Minami Rokken Cho, Sendai.
- Brady, Rev. J. H., & W., P. S. Susaki, Kochi Ken.
- Braithwaite, Mr. Geo., 1886, J.-B.-T.-S., 5 Hikawa Cho, Akasakaku, Tokyo. (A.)
- Braithwaite, Mrs. Geo., J.-E.-B., 5 Hikawa Cho, Akasaka, Tokyo. (A.)
- Brand, Rev. J. C., 1890, A.-B.-F., 46 Wakamatsu Cho, Ushigome, Tokyo (Retired).
- Brenguir, Rev. L., 1894, R.-C., Hitoyoshi, Kumamoto Ken.
- Breton, Rev. M. J., 1899, R.-C., Kuroshima, Nagasaki Ken.
- Brick, Miss Ollie A., 1911, R.-C.-U.-S. 168 Higashi Sambancho, Sendai.
- Briggs, Mrs. F. C., 1895, A.-B.-F., 47 Shimo Tera Machi, Himeji.
- Bristowe, Miss L., M., 1899, P. E., Mito.
- Brokaw, Rev. Harvey, D. D., & W., 1896, P.-N. 535 Naka Machi, Muro Machi, Nishi Ichijo Dori, Kyoto.
- Brown, Rev. C. L. W. D. D., & W., 1898, L.-C.-A., (A.)
- Brown, Mr. F. H., & W., 1913 Y.-M.-C.-A.-A., 347 Madison Ave, New York City. U. S. A.
- Brown, Miss Winnifred, 1913, F.-C.-M.-S. Box 886 Cincinnati, O. U. S. A.
- Bryan, Rev. J. I. Ind., Tokyo.
- Bryant, Miss E. M., 1896 C.-M.-S., Piratori, Hidaka, Hokkaido.
- Buchanan, Miss Elizabeth O., 1915 P.-S., Gifu, Gifu Ken.
- Buchanan, Rev. W. McS., D. D., & W., 1895, P.-S. 2189 Nakao Mura, Kumochi, Kobe.
- Buchanan, Rev. W. C. & W., 1891, P.-S., Gifu.
- Bull, Rev. Earl. R. & W., 1911, M.-E.-F.-B., 70 Ike no Ue Cho, Kago-shima.
- Bull, Miss Leila, 1888, P.-E., 27 Kawaguchi Cho, Osaka.
- Bullis, Miss Edith M., Ind. Yamamoto Dori, Kobe.

- Bullock, Miss, E. A., 1915 J.-E.-B., 6086 Tennoji, Tennoji mura Osaka Fu.
 Buncombe, Rev. W. P., & W. 1888, C.-M.-S., 15 Dote Sanbancho Kojimachi, Tokyo.
 Burnet: Miss E., 1917 J.-E.-B., Ashio, Tochigi Ken.
 Butler, Miss A. E., 1885, E.-P.-M., Shoka, Formosa.
 Buxton, Rev. B. F., & W., J.-E.-B., 112 Shichome, Yamamoto Dori, Kobe (A).
 Buzzell, Miss A. S., 1892, A.-B.-F., c/o Woman's American Baptist Foreign Mission Society, Box 41, Boston, Mass, U. S. A.

C

- Cadilhac, Rev. H. Vicar Gen'l, 1882, R.-C., 13 Matsugamine, Utsunomiya
 Callahan, Rev. W. J., & W., 1893, M.-E.-S., 5 Ichibancho, Matsuyama.
 Caloin, Rev. E., 1897, R. C., Yokohama.
 Camp, Miss Evalyn, 1916, A.-B.-F., Imasato Kamitsu Mura, Nishinari Gun, Osaka Fu.
 Campbell, Miss Edith, 1909, M.-C.-C., 100 Tsunohazu, Tokyo.
 Carlsen, Deaconess V. D., 1909, P.-E., 32 Kitakuruwa Cho, Maebashi.
 Carlson, Rev. C. E., & W., S.-A.-M., Ito, Isu.
 Carpenter, Miss M. M., 1895, A.-B.-F., 10 Fukuro Machi, Surugadai, Kanda, Tokyo.
 Cary, Miss Alice E., 1915, A.-B.-C.-F.-M. 132 Yuwagami Cho, Maebashi.
 Cary, Rev. Otis, D. D., & W., 1878, A.-B.-C.-F.-M., c/o A. B. C. F. M., 14 Beacon St., Boston Mass., U. S. A.
 Cary, Rev. Frank, & W., 1916, A.-B.-C.-F.-M., Nishi Jugochome, Kita Sanjo, Sapporo.
 Case, Miss D., 1915, S.-P.-G., 15 Nakayamate Dori, Rokuchome, Kobe.
 Castanir, Rt. Rev. B., 1899, R.-C., Osaka.
 Cesca, Rev. Father, R. C., Niigata.
 Cesselin, Rev. C., 1907, R.-C., Kesennuma Machi, Miyagi Ken.
 Cesselin, Rev. G., 1894, R.-C., 8 Kita Fukashi, Matsumoto, Shinshu.
 Cettour, Rev. J., 1885, R.-C., Yamaguchi.
 Chambers, Miss Zuda Lee, 1917, C.-C., 30 Oiwake Hongo Tokyo.
 Chambon, Rev. J. A. 1900, R.-C., Tokyo.
 Chandler, Miss A. B., 1899, Ind., Gojo Dori, chome, Asahigawa.
 Chapdelaine, Rev. R.-C. Nagasaki.
 Chapin, Miss Louise. 1919, P.-N. Hokuriku Jo Gakko, Kanazawa.
 Chapman, Rev. E. N., 1917, P.-N. 3 Sakauhe Cho, Wakayama.
 Chapman, Rev. G., 1884, & W. 1892. C.-M.-S. Seikokai, Ashiya Mura, Ken.
 Chapman, Rev. J. J., 1899 & W., 1901 P.-E., Karasumaru Dori, Shimo Tachiari, Kyoto (F. C. Osaka 33829, Phone Kami 2372)
 Chappell, Rev. J., & W. 1895, P.-E., 40 Tsukiji Tokyo.
 Chappell, Rev. B., D. D., 1890, M.-E.-F.-B., 9 Aoyama Gakuin, Tokyo.
 Chappell, Miss Constance S., 1912, M.-C.-C., Eiwa Jo Gakko, Atago Machi, Kofu, Yamanashi Ken.
 Chappell, Miss Mary H., 1912, M.-E.-F.-B., Aoyama Jo Gakuin, Aoyama, Tokyo.
 Charlotte, Sister Superior, C. E. 1919 Hilda's 369 Sanko Cho, Shiba.

- Charron, Rev. T., 1891, R.-C., Himeji.
- Chase, Miss Laura, 1915, M.-E.-F.-B., Aoyama Jo Gakuin, Tokyo.
- Cheal, Dr. Percival 8 v., 1920. E.-P.-M., Shinro Hospital, Tainan Formosa.
- Cheney, Miss Alice, 1915, M.-E.-F.-B., Aoyama Jo Gakuin, Tokyo. (A).
- Cherel, Rev. J. M., 1892, R.-C., Sarugaku Cho, Kanda, Tokyo.
- Cholmondeley, Rev. L. B., 1887, S.-P.-G., 25 Iwato Chô, Ushigome, Tokyo.
- Chope, Miss D. M., 1917, S.-P.-G., 108 Zoshigaya Machi, Koishikawa, Tokyo.
- Clagett, Miss M. A., 1887, A.-B.-F., 324 Tamachi, Matsumoto, Nagano Ken.
- Clapp, Miss Frances B., 1918, A.-B.-C.-F.-M., Doshisha Jo Gakko, Kyoto.
- Clark, Rev. C. A. & W., 1887, A.-B.-C.-F.-M., Kami Beppu, Miyazaki.
- Clark, Miss L. M., 1919, M.-C.-C., 8 Higashi Toriizaka Machi, Azabu, Tokyo.
- Clarke, Mr. Chas., 1913, O.-M.-S., 391 Kashiwagi, Yodobashi, Tokyo.
- Clarke, Miss Sarah F., 1915, P. N., Hukuriku Jo Gakko, Kanazawa.
- Clarke, Rev. W. H., 1899, & W., 1900, S. B. C., Aoyama Gakuin, Tokyo.
- Clawson, Miss Bertha, F., 1898, F.-C.-M.-S., Joshi Sei Gakuin, Takinogawa, Tokyo Fu. (Phone Koishikawa 523).
- Clazie, Miss Mabel G., 1910, P.-C.-C., Tamsui, Formosa.
- Climdson, Adjutant Herbert A., & W. 1920, S. A., 32 Akashicho, Tsukiji, Tokyo.
- Coates, Rev. H. H., D. D., & W., 1890, M.-C.-C., Takamachi, Hamamatsu. (A).
- Coates, Miss A. L., 1895, M.-P.-W., 10 Motoshiro Cho, Hamamatsu.
- Cobb, Rev. E. S. & W., 1904, A.-B.-C.-F.-M., Karasumaru Dori, Imadegawa Agaru, Kyoto.
- Cobb, Mr. J. B., & W., 1918, M.-E.-S., Palmore Institute, 23 Shichome Kita Nagasa Dori, Kobe.
- Cockram, Miss S. H., 1893, C.-M.-S., Sojima, Kurume (A).
- Coe, Miss Estelle, 1911, A.-B.-C.-F.-M., Higashi Cho, Tottori.
- Colborne. Mrs., 1897, C.-E., Hojo, Boshu.
- Cole, Mr. A. B., & W., 1916, S. D. A., 171 Amanuma, Suginami Mura, Tokyo Fu. (F. C., Tokyo 21327).
- Coleman, Mr. H. E., & W., 1907, W.-S.-S.-A., 10 Hinoki Cho, Akasaka, Tokyo (Phone Shiba 6934).
- Coles, Miss A. M., 1910, J.-E.-B., Bishop Poole Girls School, Tsuruhashi Cho, Higashi Nari Gun, Osaka Fu.
- Collins, Mr. H. H., 1912, Y.-M.-C.-A.-T., 58 Teppo Cho, Hiroshima.
- Colyer, W. A. & W. A. G. 1919, 841 Isegara, Totsuka Mura, Tokyo Fu.
- Combaz, Rt. Rev. J. C., 1884, R.-C., Nagasaki.
- Connell, Miss Hannah, 1905, P. C. C., Tamsui, Formosa.
- Converse, Miss C. A., 1889, A.-B.-F., 3131 Aoki Cho, Kanagawa Machi, Yokohama (Phone Honkyoku 2176).
- Converse, Mr. G. C., 1915 & W., 1913, Y.-M.-C.-A.-A., Sumiyoshi, Hyogo Ken,
- Cook, Miss M. M., 1904, M.-E.-S., Hiroshima Girl's School, Hiroshima.
- Cooke, Miss M. S., 1909, M.-S.-C.-C., 43 Higashi Kataba cho, Nagoya.
- Cooper, Rev. S. E., & W., 1906, F.-M.-A. 615 W. Lincoln Ave, Belvidere Ill., U. S. A.

- Coote, Mr. Leonard, A. G., 1079, Sugamo, Tokyo Fu.
 Copp, Mr. C. W., 1915, Y.-M.-C.-A.-T., Commercial School, Hakodate.
 Corey, Rev. H. H., & W., 1919, M.-S.-C.-C., 63 Kobari, Gokiso, Nagoya.
 Cornier, Rev. A., 1900, R.-C., Koriyama.
 Corgier, Rev. E., 1897, R.-C., Aomori.
 Cornwall-Legh, Miss M. H., P.-E., Jizo Kusatsu, Joshu.
 Correll, Rev. I. H., D. D., & W., 1873, P. E., 2 Kasumi Cho, Azubu, Tokyo. (Phone Shiba 3939) Office, Y. M. C. A. Omote Sarugaku Cho, Kanda (Furikae Tokyo 41740, Phone Honkyoku 624).
 Correll, Miss Ethel, 1908, P.-E., 11 Higashi Ichiban Cho, Sendai.
 Cosand, Rev. Joseph, D. D. 1885 U.-B., 1929 Shimo Shibuya, Tokyo Fu (A).
 Cotrel, Rev., 1902, R.-C., Nakatsu., Oita Ken.
 Couch, Miss Helen, 1916, M.-E.-F.-B., 52 Moto Machi, Hakodate (A).
 Couch, Miss S. M., 1892, R.-C.-A., 47 Moto Furukawa Machi, Nagasaki.
 Coulter, Mr. S. H., 1916, Y.-M.-C.-A.-T., 84, Gokiso Mura, Nagoya.
 Courtice Miss Lois K., 1914, M.-E.-F.-B., Nagoya (A).
 Courtice, Miss Sybil, 1910, M.-C.-C., Eiwa Jo Gakko, Shizuoka.
 Cowl, Mr. John, & W., C.-M.-S., c/o C.-M.-S., Salisbury Square, London.
 Cowman, Rev. C. E., & W., 1901, O.-M.-S., 256 So. Hobart Bld., Los Angeles, Calif., U. S. A.
 Cox, Miss A. M., 1900, C.-M.-S., Ashiya Mura, Muko Gun, Hyogo Ken (A).
 Cozad, Miss Gertrude, 1888, A.-B.-C.-F.-M. Room 1315, 19 So. La Salle St., Chicago, Ill., U. S. A.
 Cragg, Rev. W. J. M., & W., 1911, M.-C.-C., Kwansei Gakuin, Kobe.
 Craig, Mr. E. B. & W., Ind., Katase, Kanagawa Ken.
 Craig, Miss M., 1903, M.-C.-C., 8 Higashi Torii Zaka, Tokyo (Phone Shiba 8214).
 Crawford, Miss Inez, 1917, Y.-W.-C.-A.-U.-S., Mushanokoji Sagaru, Muromachi, Kyoto (A).
 Cronise, Miss Florence, 1913, Ind. Shirakabe Cho, Nagoya (A).
 Crosby Miss Amy R., 1913, A.-B.-F. 57 High St., Malden, Mass., c/o C. A. Perkins. U. S. A.
 Crose, John D., & W., C. G., 30 Oiwake, Hongo, Tokyo.
 Cummings, Rev. C. K., & W., 1889, P. S., Asahi Machi, Toyohashi.
 Cunningham, Rev. W. D., & W., 1901 Y.-M.-J., 6 Naka Cho, Yotsuya, Tokyo.
 Curtis, Miss Edith, 1912, A.-B.-C.-F.-M., Baikwa Jo Gakko, Osaka.
 Curtis, Rev. F. S., & W., 1887, P.-N. 1854, Maruyama Cho, Shimonoseki (A).
 Curtis, Miss Grace, 1918 P.-N., Yamaguchi.
 Curtis, Rev. W. L., & W., A.-B.-C.-F.-M., Nashinoki Cho, Imadagawa Sagaru, Kyoto.
 Cuthbertson, Mr. James, & W., 1905, J.-E.-B., 17 Iidamachi Rokuchome, Kojimachi Tokyo.
 Cypert, Miss Lilian, 1917, Ind., 17 Naka Tomizaka, Koishikawa, Tokyo.

D

- Dalidert, Rev. Desire, 1884 R.-C., Shirakawa.
 Daniel, Miss N. Margaret, 1898, M.-E.-F.-B., 221 Bluff, Yokohama.

- Danielson, Miss Mary, 1902, A. B. F., o/o W. A. B. F. M. S., Box 41
Boston, Mass., U. S. A.
- Daridon, Rev. H., 1886, R.-C., Tottori.
- Daugherty, Miss Lena G., 1915, P.-N., Joshi Gakuin, 33 Kami Niban
Cho, Kojimachi, Tokyo.
- Davey, Rev. P. A. 1899. & W., 1906 F.-C.-M.-S., 72 Myogadani Machi,
Koishikawa, Tokyo.
- Davidson, Miss F. E., 1914, P.-N. Hokusei Jo Gakko, Sapporo, Hok-
kaido.
- Davis, Mrs. J. D., 1883, A.-B.-C.-F.-M., 2809 Birch St., Denver, Colo.
U. S. A.
- Davis, Mr. J. Merle, & W., 1905, Y.-M.-C.-A.-A., 347 Madison Ave.,
New York City, U. S. A.
- Davis, Rev. W. A., & (W. absent) 1891, M.-E.-S., Kwansei Gakuin,
Kobe.
- Davison, Mrs. C. S., 1905, M.-E.-F.-B., (A.)
- Davison, Rev. J. C., D. D., 1873, M.-E.-F.-B., 435 Furushinyashiki,
Kumamoto.
- Dawson, Mr. Horace, 1920, Y.-M.-C.-A.-T. Tainan, Formosa.
- Day, John B. W., 1920. Unitarian. ■ Shikoku Machi, Mita, Tokyo.
- Deffrenes, Rev. Jos. 1892 R.-C., Fukushima.
- DeForest, Miss C. B., 1903, A.-B.-C.-F.-M., Room 1315, 19 So, La salle
St., Chicago, U.-S.-A.
- Delahave, Rev., 1906, R. C., Shizuoka. (A.)
- Demangelle, Rev. A. H., 1892, R.-C., Kofu.
- Demaree, Rev. T. W. B., & (W. absent.) 1889, M.-E.-S., 83 Niage
Machi, Oita, Oita Ken.
- Demarest, Miss May B., 1912, R.-C.-A., Ferris Seminary, 178 Bluff,
Yokohama.
- Denton, Miss A. Grace, 1919, P.-E., 19 Edo Shimo Cho, Fukui.
- Denton, Miss Mary F., 1888, A.-B.-C.-F.-M., Doshisha Jo Gakko, Kyoto.
- Denholm, Dr. K. A., M. D., & W., 1920., Taipeh, Formosa.
- Deruy, Rev. 1909, R.-C., Matsuye.
- Detweiler, Rev. J. E., & W., 1910, P. N., 51 Hoeikami Cho, Fukui.
- De Wolfe, Miss H. E., 1904. M.-C.-C., 14 Shintari zaka, Kanazawa (A).
- Dickerson, Miss Augusta, 1888, M.-E.-F.-B., Iai Jo Gakko, Hakodate.
- Dickinson, Miss Emma E., 1897, M.-E.-F.-B., 37 Bluff, Yokohama. (F.
C. Tokyo 15,403).
- Dithridge, Miss H. L., 1910, A.-B.-F. 101 Hara Machi, Koishikawa
Tokyo.
- Dixon, Miss E. M., 1906, P.-E., 47 Niokoji Morioka (A).
- Doane, Miss Marion S., 1918, P.-E., 17, Tsukiji, Tokyo.
- Dooman, Rev. Isaac, & W., 1887, P.-E., 211 Atagoshita Cho, Tsu, Ise.
- Dosker, Rev. R. J., 1916, P. N., 54 Tokiwa Machi, Matsuyama, Iyo.
- Dossier, Rev. R., 1901. R.-C. Morioka.
- Dowd Miss Annie, 1888, P.-S., 180 Takajo Machi, Kochi.
- Dowie, Mr. Kenneth W., & W. 1913, P.-C.-C., Macgill Uni., Montreal.
- Downs, Rev. Darley, 1919, A.-B.-C.-F.-M., Karasumaru Dori, Imadegawa
Agaru, Kyoto.
- Dozier, Rev. C. K., & W., 1906, S. B. C., 47 Yoha no Cho, Fukuoka.
- Drake, Miss Katherine I., 1909, M.-C.-C., (8 Higashi Toriizaka, Tokyo).
(Phone Shiba 6214).

- Draper, Rev. G. F., S. T. D., & W., 1880, M.-E.-F.-B., 222-B Bluff, Yokohama.
- Draper, Miss Marian R., 1913, M.-E.-F.-B., 222 Bluff, Yokohama.
- Draper, Miss Winifred F. 1912, M.-E.-F.-B., 9 Nakakawarage Cho, Hirosaki.
- Drouart de Lezey, Rev. F. L., 1873, R.-C., Gotemba, Shizuoka Ken.
- Droueud, Rev., 1910, R.-C. Nagasaki.
- Duce, Commissioner Charles & W., 1920, S.-A., 5 Hitotsubashi Dori, Kanda, Tokyo.
- Duke, Rev., M. O. M., 1913, & W., 1917, C.-M.-S., Nishi Kamichi Machi, Oita (A).
- Dunlop, Rev. J. G., D. D., 1887, & W., 1894, P.-N., Meiji Gakuin, Shiba, Tokyo.
- Dunning, Miss Elizabeth, 1918, Y.-W.-C.-A.-U.-S., Sanchome, Sadowara Cho, Ushigome, Tokyo.
- Durgin, Mr. R. L. & W., 1919, Y.-M.-C.-A.-A. 22-A Bluff, Yokohama. (Phone Honkyoku 4360).
- Duthu, Rev. J. B., 1885, R.-C., Okayama.
- Dyer, Mr. A. L., & W., 1905, J.-E.-B., 120 Goken Yashiki, Himeji. (A).

E

- Eaton, Miss A. G., 1918, P. N., Hokuriku Jo Gakko, Kanazawa, Ishikawa Ken.
- Eckel, Rev. W. A., & W. 1916 P. C. N. Gojohashi Higashi Rokuchome, Kyoto.
- Elliott, Miss Isabel, 1912, P.-C.-C., Taipeh, Formosa.
- Elwin, Rev. W. H., 1907, & W., 1895, C.-M.-S., 7 Sasugaya Cho, Koishikawa, Tokyo.
- Emery, Mr. Lloyd B., 1916, Y.-M.-C.-A.-T., 12-c Higashi Yamate, Nagasaki.
- Erffmeyer, Miss Edna, 1906, E.-A., 14 Yojo Dori, Nichome, Nishiku, Osaka (A).
- Erffmeyer, Miss Florence, 1911, E.-A., 14 Yojo Dori, Nichome, Nishiku, Osaka.
- Erickson, Rev. S. M., & W., 1905, P.-S., 127 Hamano Cho, Takamatsu.
- Erskine, Rev. W. H., & W., 1904, F.-C.-M.-S., 18 Amanda St., Pittsburgh, Pa., U.-S.-A.
- Evans, Miss A., 1901, C.-M.-S., 16 Tomioka Cho, Sanchome, Otaru, Hokkaido.
- Evans, Rev. Chas. H., 1896, & W., 1896, P.-E., 536 Naka Machi, Mito.
- Evans, Miss Elizabeth Margaret, 1911, P.-N., Hokusei Jo Gakko, Sapporo.
- Evans, Miss Lillian, P. N., (A).
- Evans, Miss Sarah, 1893, Ind., Kobe.
- Ewing, Miss A. M., 1915, Ind., 3 of 82 Kogai Cho, Azabu, Tokyo.

F

- Fage, Rev. F., 1883, R.-C., Kobe.
- Fanning, Miss K. E., 1914, A.-B.-C.-F.-M., 22 Nakayamate Dori, Rokuchome Kobe.

- Faust, Rev. A. K., Ph. D., 1900, & W., 1903, R.-C.-U.-S., 162 Higashi Sanban Cho, Sendai.
- Ferguson, Rev. D., & W., 1889, E.-P.-M., Shinro Tainan, Formosa.
- Ferguson, Rev. J. Y., M. D., & W., 1905, P. C. C., Taihoku, Formosa (A).
- Fesperman, Rev. F. L., & W., 1919, R.-C.-U.-S., 1912 Shimoshibuya Tokyo.
- Field, Miss Sarah M., 1917, A.-B.-C.-F.-M., 12 Honmura Cho, Azabu, Tokyo.
- Finlay, Miss Alice, L. 1905, M. E. F. B., 143 Kajiya Cho, Kagoshima.
- Fisher, Mr. Galen M., 1898, & W., 1900, Y.-M.-C.-A.-A. 347 Madison Ave., New York City, U. S. A.
- Fisher, Mr. I. J., 1917, R.-C.-U.-S., Kozenji Dori, Sendai.
- Fisher, Mr. R. H. & W., 1914, A.-B.-F., 75 Bluff, Yokohama (F. C. Tokyo 32699).
- Fisher, Mr. Sterling, M. E. S., 1919, 120 Gokenyashiki, Himeji.
- Fleming, Miss Anna M., 1918, R.-C.-A., c/o Dr. Oltmans, Meiji Gakuin, Shiba, Tokyo.
- Flaujac, Rev., 1909, R.-C., Tsukiji Cathedral, Tokyo.
- Footé, Rev. J. A., 1912, & W., 1911 A.-B.-F. 951 Rokumantai Cho, Tein-noji, Osaka.
- Forester, Rev. and Hon. O. St. M., 1917, & W., 1898, C. E., 2112 Negishi, Yokohama.
- Foss, Rt. Rev. H. J., D. D., & W., 1876, S.-P.-G., and C.-M.-S. Shino-miya, Kobe.
- Foxley, Rev. C., & W., 1909, S.-P.-G., 37 Goken Yashiki, Himeji.
- Francis, Miss B., S.-P.-G., 15 Rokuchome, Nakayamate Dori, Kobe.
- France, Rev. W. F., 1909, S.-P.-G., 11 Sakae Cho, Shiba, Tokyo. (retired)
- Francis, Miss R. M., 1909, C.-M.-A., Sakura Baba Cho, Fukuyama.
- Francis, Rev. T. R., & W., 1913, C.-M.-A., Yanai Machi, Matsuyama.
- Frank, Rev. J. W., & W., 1912, M.-E.-S., Mt. Airy, North Carolina, U. S. A.
- Freeth, Miss F. M., 1896, C.-M.-E. Kusunoki Cho, Kumamoto (A).
- Fressenon, Rev. M., 1903, R.-C., Oshima Kagoshima Ken.
- Fry, Rev. E. C., & W., 1894, C.-C., 7 Nijo Machi, Utsunomiya.
- Fryer, Rev. W. O., & W., 1911, W.-C.-C., 319 Hyakkoku Machi, Kofu, Yamanashi Ken.
- Fugil, Miss E. M., 1893, C.-M.-S., Hamada (A).
- Fulghum, Miss S. F., 1918, S. B. C. 298 Higashi Machi, Jigyo, Fukuoka.
- Fulton, Rev. G. W., D. D., & W., 1889, P. N. 32 Kawaguchi Cho, Rishi Ku, Osaka (F. C. Osaka 13,828).
- Fulton, Rev. C. D., 1919 & W., 1917, P.-S., Okazaki, Aichi Ken.
- Fulton, Rev. S. P., D. D., & W., 1888, P.-S., 2135 Nakao Mura, Kumochi, Kobe.

G

- Gaines, Miss N. B., 1887, M.-E.-S., Hiroshima Girls' School, Hiroshima.
- Gaines, Miss Rachel, 1914, M.-E.-S., Hiroshima Girls' School, Hiroshima.
- Gale, Rev. W. H., & W., 1918 M.-S.-C.-C., Shinta Cho, Matsumoto.

- Galgey, Miss A. L., 1899, C.-M.-S., Nishinomiya no Shita, Fukuyama Hiroshima Ken.
- Gardener, Miss F., 1907, C.-M.-S., 145 Kokutaiji Mura, Hiroshima (A).
- Gardiner, Mr. J. M., 1880, & W., 1877, P.-E., (retired) 32 Dote Samban Cho, Kojimachi, Tokyo.
- Gardiner, Miss Ernestine W., 1916, P.-E., Muromachi Dori Shimotachiuri Sagaru, Kyoto.
- Garnier, Rev. L. F., 1885, R.-C., Sakitsu, Amakusa, Nagasaki Ken.
- Garman, Rev. C. P., & (W. absent) 1906, C.-C., 26 Kasumi Cho, Azabu Tokyo. (F. C. Tokyo 10598).
- Garst, Miss Gretchen, 1912, F.-C.-M.-S., 16 Nakanaga Machi, Akita.
- Garst, Mrs. Laura De Lany, 1912, F.-C.-M.-S., 16 Nakanaga Machi, Akita, (retired).
- Garvin, Miss A. E., 1884, P.-N., 4 of 3, Inari Cho, Kure.
- Gates, Rev. Paul J., & W. 1918, A.-B.-F. Rochester, N. Y., U. S. A.
- Gauld, Rev. William, & W., 1892, P. C. C., Taipeh Formosa.
- Geley, Rev. J. B. 1895, R.-C., Wakayama.
- Gemmell, Rev. W. G., 1895, S.-P.-G., 11 Sakae Cho, Shiba, Tokyo (A).
- Gerhard, Miss Mary E., R.-C.-U.-S. 6 Minami Rokken Cho, Sendai.
- Gerhard, Prof. Paul L., 1897, & W., 1902, R.-C.-U.-S., 129 E. Vine St., Lancaster, Pa. U. S. A.
- Gettleman, Rev. Victor, S. J., R.-C., 7 Kioi Cho, Kojimachi, Tokyo.
- Gibbs, Rev. M. A., & W., 1919, W.-M. 1477 Tomigaya, Yoyogi, Tokyo Fu.
- Gifford, Miss Alice C., 1911, A.-F.-P., Holden, Mass., U. S. A.
- Gillespy, Miss J. C., 1902, J.-E.-B., 177 Hirano Yabe Cho, Kobe.
- Gillett, Miss E. R., 1896, Ind. 125 Kashiwagi, Yodobashi Machi, Tokyo Fu.
- Giraudias, Rev., 1903, R.-C., Odawara, Kanagawa Ken (W. S.)
- Gist, Miss Anette, 1915, M.-E.-S., 55 Niage Machi, Oita, Oita Ken.
- Gleason, Mr. Geo., & W., 1901, Y.-M.-C.-A.-A., 347 Madison Ave., New York City.
- Glenn, Miss Agnes, 1901, H. F. M. A. 2124, Minami Ota Machi, Yokohama.
- Goodwin, Miss Lora C., 1914, M.-E.-F.-B., Hakodate.
- Gorbales, Rev. Joseph, & W., S.-P.-G., Omura Chichijima Ogasawara Gunto (Bonin Is.).
- Gorbald, Mrs. R. P., 1892, P.-N., Wilmina Jo Gakko, Tamatsukuri, Higashi Ku, Osaka.
- Gordon, Mrs. M. L., 1872, A.-B.-C.-F.-M., Nashinoki Cho, Tera Machi Dori, Kyoto.
- Govenlock, Miss Isabel, M.-C.-C., London, Ont.
- Gracy, Rev. L., 1897, R.-C., Nagasaki.
- Grafton, Mr. H. H., & W., 1916, Y.-M.-C.-A.-A., Muromachi, Demizu Agaru, Kyoto.
- Grant, Mr. J. P., 1902, Y.-M.-C.-A.-T., 12 Shinryudo Cho, Azabu, Tokyo.
- Gray, Dr. A. A., M. D., & W., 1913, P.-C.-C., Gilan, Formosa (A).
- Gray, Mr. F. H., & W., A. G., (A).
- Green, Rev. C. P., & W., 1917, C.-M., 24, Shimo Naka Machi, Hiroshima.
- Greene, Miss Elsie, 1916, Y.-W.-C.-A.-U.-S., 14 Kita Jimbo Cho, Kanda Tokyo. (A)
- Greenstreet, Miss E. M., 1919, 358 Sanko Cho, Shiba, Tokyo.

- Gregson, Miss D., 1909, S.-P.-G., 27 Nibancho, Okayama (retired) (A).
 Gressitt, Mr. J. F., & W., 1907, A.-B.-F. 58 Bluff, Yokohama, (F. C. Tokyo 40944).
 Grinand, Rev. A., 1902, R.-C., Kyoto.
 Griswold, Miss Fannie E. 1889, A.-B.-C.-F.-M., 132 Iwagami Cho, Maebashi.
 Grover, Mr. Dana I., 1904., & W., 1908 A.-B.-C.-F.-M., Karasumaru Dori, Imadegawa Sagaru, Kyoto.
 Gugmire, Staff Captain, & W., 1919, S. A. 32 Akashicho, Tsukiji, Tokyo.
 Guinther, Rev. E. H., & W., 1913, R.-C.-U.-S., 61 Kozenji Dori, Sendai.
 Gulick, Rev. Sidney L., D. D., & W., 1888, A.-B.-C.-F.-M., c/o A.-B.-C.-F.-M., 14 Beacon St., Boston, Mass., U. S. A.
 Gundert, Rev. W. 1906, Ind., Daigo Koto Gakko, Kumamoto.

H

- Haden, Rev. T. H., D. D., 1895, M.-E.-S., Kwansei Gakuin, Kobe.
 Hager, Miss Blanche D., 1919, M.-E.-S. 8 Tsukiji, Tokyo.
 Hager, Rev. S. E., D. D., & W. 1893, 810 Broadway, Nashville, Tenn., U. S. A. M.-E.-S.
 Hagin, Rev. F. E., & W., 1900, F. C. M. S. 65 Miyashita Cho, Sugamo, Koishikawa Tokyo.
 Hagin, Miss Edith, F. C. M. S. 65 Miyashitacho, Sugamo, Tokyo.
 Hail, Rev. A. D., D. D., 1878, P.-N., Tezukayama Sumiyoshi Mura, Osaka Fu.
 Hail, Rev. J. B., D. D., & W., 1887, P. N., Wakayama.
 Hail, Mrs. J. E., 1898, P.-N., 946 Tezuka Yama, Sumiyoshi Mura, Osaka.
 Halbout, Rev. A., 1888, R.-C., Akaogi Mura, Oshima, Kagoshima Ken.
 Hall, Rev. Marion E., & W., 1915, A.-B.-C.-F.-M., 132 Iwagami Cho, Maebashi.
 Halsy, Miss L. S., 1904, P. N., Joshi Gakuin, 33 Kaminiban Cho, Kojimachi, Tokyo.
 Hamilton, Miss F., 1914, M.-S.-C.-C., Arigasaki, Matsumoto.
 Hamilton, Miss F. G., M.-C.-C., 8 Higashi Toriizaka, Azabu, Tokyo. (Phone Shiba 6214).
 Hamilton, Rt. Rev. H. J., D. D., 1892, & W. 1894, M.-S.-C.-C., 43 Higashi Kataha Cho Nagoya.
 Hannaford, Rev. Howard D., & W., 1915, P.-N., 1236 Shimo Bezai Machi, Tsu, Ise.
 Hansee, Miss Martha L., 1907, Ind., Aoyama Gakuin, Tokyo.
 Hansell, Miss Sarah G., 1918, P.-S., Nakabei Cho, Nagoya.
 Hansen, Miss Kate I., 1907, R.-C.-U.-S., Logan, Phillips Co., Kansas, U. S. A.
 Hard, Miss Clara Taylor, 1916, Y.-W.-C.-A.-U.-S., 99 Temma Bashi Suji Itchome, Kitaku, Osaka.
 Harper, Miss R. A., 1917, M.-C.-C., Eiwa Jo Gakko, Kofu.
 Haring, Rev. D. G., 1917, W., 1918, A.-B.-F., 59 Hojoguchi, Himeji.
 Harrington, Rev. C. K., D. D., & W., 1886, A.-B.-F., c/o A. B. F. M. S., Box 41, Boston, Mass, U. S. A.
 Harris, Rt. Rev. Bishop M. C., D. D., L. L. D., 1873, M.-E.-F.-B., 11 Aoyama Gakuin, Tokyo Retired.

- Harris, Mr. Richard W., & W., 1909, J.-E.-B., 23 Nichome, Kita Nagasa Dori, Kobe (A).
- Harrison, Miss Ida W., 1916, A.-B.-C.-F.-M., Kobe Jo Gakuin, Soto 60 Yamate Dori Rokuchome, Kobe.
- Harrison, Rev. E. R., & W., 1914, A.-B.-M., 1489 Sankawa, Chiba Machi, Chiba Ken.
- Hart, Miss C. E., 1889, M.-C.-C., Atago Machi, Nagano, Nagano Ken.
- Hartshorne, Miss A. C., 1893, Ind., Gobancho, Kojimachi, Tokyo.
- Haslam, Rev. O. R., 1918, F.-M.-A., Aioi Cho, Akashi, Hyogo Ken.
- Hassell, Rev. A. P., & W., 1908 P.-S., Tokushima.
- Hassell, Rev. J. Woodrow, & W., P.-S., Nakabu, Marugame, Kagawa Ken.
- Hatcher, Miss A. K., 1917, M. E. S., Hiroshima Girls' School, Hiroshima.
- Hathaway, Miss A. Agnes. 1905, U.-G.-C., 50 Takata Oimatsu Cho, Koishikawa, Tokyo.
- Haven, Miss Marguerite, 1916, A.-B.-F., 3131 Aoki Cho, Kanagawa Machi, Yokohama (Phone Honkyoku 2176).
- Haynes, Rev. George E., 1919, A.-B.-F. 29 Sanai Cho, Ushigome, Tokyo.
- Hayes, Rev. W. H., & W., 1916, U.-B., 1929 Shimo Shibuya, Tokyo Fu.
- Heaslett, Rev. S., 1900 & W., 1894, C.-M.-S., Shin Gakuin, Ibebukuro, Tokyo.
- Heaton, Miss C. A., 1893, M.-E.-F.-B., 2 Samban Cho, Sendai (A).
- Heckelman Rev. F. W., & W., 1906, M.-E.-F.-B., 2 Naebo Cho, Sapporo.
- Hennigar, Rev. E. C., & W., 1905, M.-C.-C., 1179 Genchi, Matsumoto, Nagano Ken.
- Henty, Miss A. M., 1905, C.-M.-S., Nobori Cho, Hiroshima.
- Hepner, Rev. C. W., & W., 1912, L.-C.-A. 813-2 Wakigaoka, Tennoji, Osaka (A).
- Hereford, Rev. W. F., & W., 1902, P. N., 189 Kokutaiji Mura, Hiroshima.
- Hermann, Rev. Father, R.-C., Toyama.
- Hertler, Miss Verna S., 1912, O.-M.-S., 391 Kashiwagi, Yodobashi Machi, Tokyo Fu.
- Herve, Rev., 1897, R.-C., Aomori.
- Hessler, Miss Minnie K., 1907, F.-M.-A., Sumoto, Awaji, Hyogo Ken.
- Heuzet, Rev. A. E., 1895, R.-C., Kirihouru, Goto, Nagasaki Ken.
- Heywood, Miss C. G., 1904, P.-E., Rikkyo Jo Gakko, 26 Tsukiji, Tokyo.
- Hildegard, Sister. C. E., 1919, St. Hilda's 360, Sanko Cho, Shiba.
- Hind, Rev. I., 1890, & W. 1891, C.-M.-S., 107 Higashi Kajimachi, Kokura, (F. C. Fukuoka, 5,899) (from October 1920).
- Hitch, Miss A. E., 1918, M.-E.-F.-B., Aoyama Jo Gakuin, Tokyo.
- Hittle, Miss Dorothy, 1919, P.-E., 21 Iidamachi Rokuchome, Kojimachi, Tokyo.
- Hodges, Miss Olive I., 1902, M.-P.-W., Eiwa Jo Gakko, Maita Machi, Yokohama.
- Hoekje, Rev. W. G., 1907, & W., 1908, R.-C.-A., 71 Osawa Kawara Koji, Morioka. (F. C. Fukuoka 1081, Tokyo 39726)
- Hoffman, Rev. B. P., & W., 1913, S.-D.-A., 171 Amanuma, Suginami Mura, Toyotama-gun, Tokyo Fu.
- Hoffmiller, Prof. W. E., Ph. D., & W., American School in Japan, Shibaura, Tokyo.

- Hogan, Miss F. M. F., 1892, S.-P.-G. St. Hildas House, 360 Sanko Cho, Shirokane, Shiba, Tokyo.
- Holland, Miss J. M., 1888, C. E., Ind., Chikko, Osaka.
- Holland, Miss Charlie, 1915, M. E. S., 35 Nakayamate Dori, Nichome, Kobe.
- Holmes, Rev. C. P., & W., 1906 M.-C.-C., 96 Hoskami Cho, Fukui.
- Holmes, Rev. Jerome C., & W., 1913, A.-B.-C.-F.-M., c/o A.-B.-C.-F.-M., 14 Beacon St., Boston, Mass.
- Holmes, Miss M., 1915, S.-P.-G., Yukino Goshō, Hirano, Kobe.
- Holtom, Rev. D. C., Ph. D., & W., 1910, A. B. F., 30 Akashi, Cho, Kyobashi, Tokyo.
- Horn, Rev. E. T., & W., 1911, L.-C.-A., Tokyo, from Nov. 1920.
- Horne, Miss A. C. J., 1906, C.-M.-S., Ueda Machi, Nagano Ken.
- Hospers, Miss Hendrine E., 1913, R.-C.-A., c/o Rev. G. H. Hospers, Ontario New York.
- Hotson, Miss J. L., 1918, P. C. C. Taipeh Formosa.
- Howard, Miss R. D., 1891, C.-M.-S., Nichome, Shinonome Cho, Osaka.
- Howe, Miss Annie L., 1887, A.-B.-C.-F.-M., 22 Rokuchome, Nakayamate Dori, Kobe.
- Howey, Miss Harriet, 1916, M.-E.-F.-B., Kwassui Jo Gakko, Nagasaki.
- Hoyt, Miss O. S., 1902, A.-B.-C.-F.-M., Niban Cho, Matsuyama.
- Hughes, Miss A. M., 1897, C.-M.-S., Hokkaido.
- Hughes, Miss E. M., 1905, S. P. G., 15 Nakayamate Dori Rokuchome, Kobe.
- Hughes, Rev. H. L., & W., 1920, M.-E.-S., 113 Kunitomi, Okayama.
- Humphreys, Miss Marian 1915, P.-E., Church Training Deaconess House. Phila., Pa. U. S. A.
- Hunziker, Pfarrer Jakob, 1914, & W. 1915, A.-E.-P.-M., 29 Kamitomi-zaka, Koishikawa, Tokyo.
- Hurd, Miss Helen R., 1911, M.-C.-C., Ueda, Shinshu.
- Husted, Miss Edith E., 1917, A.-B.-C.-F.-M., 52 Niban Cho, Matsuyama.
- Hutchinson, Rev. A. C., 1909, & W., 1912, C.-M.-S., Haruyoshi Fukuoka.
- Hutchinson, Rev. E. G., 1916, C.-M.-S., Asai, Hamada, Imami.
- Hutt, Rev. Alfred, 1898, R.-C., Hakodate.
- Hytonen, Miss R., 1911, L.-E.-F., Iida Machi, Shinshu (A).

I

- Iglehart, Rev. C. W., & W., 1909, M.-E.-F.-B., Samban Cho, Sendai.
- Iglehart, Rev. E. T. S. T. D. 1907, M.-E.-F.-B., 6 Aoyama Gakuin, Tokyo.
- Imbrie, Rev. Wm., D. D., & W., 1875, P.-N., Meiji Gakuin, Shirokane, Shiba, Tokyo.
- Imhof, Miss Louisa, 1889, M.-E.-F.-B., Ikuji-In, 160 Kita Yoban Cho, Sendai.
- Isaac, Miss I., 1918, M.-S.-C.-C., 5 Shirakabe Cho, Nagoya.

J

- Jacques, S. G., & W., 1916, S.-D.-A., Minami Rokujo, Nishi Juichichome, Sapporo.
- Jacquet, Rev. Vicar Gen'l., R.-C., 1887, Shimizu Koji, Sendai.
- Jesse, Miss M. D., 1911, A. B. F., 2 Nakajima Cho, Sendai.
- Jex-Blake, Miss M. B. R., 1898, C.-M.-S., Honcho, Muroran, Hokkaido.

- Johan, Rev. Father, R.-C., Matsuyama.
 Johns, Mr. H. W., & W., Ind. B., 4 Aoyama Gakuin, Tokyo.
 Jhonstone, Miss J. M., 1905, P.-N., 126 Abara Cho, Takaoka, Toyama Ken.
 Joly, Rev. E. C., 1885, R.-C., Miyazaki, Miyazaki Ken.
 Jones, Rev. C. Warren, & W., 1920, P.-C.-N., 55 Nakaizumi Machi, Okayama.
 Jones, Rev. E. H., & W., 1884, A. B. F., 462 Minami Machi, Mito (retired).
 Jones, Rev. H. P., & (W. absent), 1908, M.-E.-S., 53 Kami Nagarekawa Cho, Hiroshima.
 Jones, Mr. Thomas E., & W., 1917, A.-F.-P., Mito, Ibaraki Ken.
 Jorgensen, Mr. Arthur, & W., 1912, Y.-M.-C.-A.-A., 22 Gochome Fujimi Cho, Kojimachi, Tokyo.
 Jost, Miss H. J., 1908, M.-C.-C., 14 Shiritari Zaka, Kanazawa (Return September).
 Judson Miss Cornelia, 1887, A.-B.-C.-F.-M. 42 Niban Cho, Matsuyama.
 Juergenson, Mr. C. F., & W., A. G., 1913, 8 of 10. Akebono Cho, Sugamo, Tokyo.
 Juergenson, Rev. J. W. & W. A. G. 1919, 8 of 10 Akebono Cho, Hongo, Tokyo.

K

- Karns, Miss Bertie, 1919 P.-C.-N., Koraimon Kumamoto.
 Kaufman Miss Emma R., 1913, Y.-W.-C.-A.-C., 2 Sadowara Cho, Sanchome, Ushigome, Tokyo (Phone Bancho 3371).
 Keagey, Miss M. D., 1908, M.-C.-C., 8 Torii Zaka, Azabu, Tokyo (A).
 Keen, Miss E. M., 1896, C.-M.-S., 7, Shindaiku Machi, Nagasaki.
 Keene, Miss Esther, A. G. 1919, 100 Yamamoto Dori, 4 Chome, Kobe.
 Kennion, Miss O, 1917, C.-E., 795 Azanishi-no-ya, Kitagata, Yokohama.
 Kent, Miss K. C.-E., Tokyo.
 Ketchum, Miss Edith L., 1911, M.-E.-F.-B., (A).
 Kettlewell, Rev. F., & W., 1905, S.-P.-G., 52 of 1721 Fukiai Cho, Kobe (A).
 Kidwell, Miss L. M., 1894, M.-E.-F.-B., Nagasaki (A).
 Kilbourne, Rev. E. A., & W., 1902, O.-M.-S., 391 Kashiwagi, Yodobashi Machi, Tokyo.
 Kilbourne, Rev. E. L., 1912, & W. 1915, O.-M.-S., 391 Kashiwagi, Yodobashi Machi, Tokyo Fu.
 Killam, Miss Ada, 1918, M.-C.-C., Ueda, Nagano Ken.
 Kinney, Miss J. M., 1905, P.-C.-C., Tamsui, Formosa.
 Kinsley, Miss Amy W., 1917, P.-E., 26 Atago Cho, Hodono, Akita.
 Kinsley, Miss Kathleen M., 1917 P.-E., 26 Atago Cho, Hodono, Akita.
 Kipps, Rev. M. M., & W. 1916, L.-C.-A., Nishi Haccho, Toyobashi.
 Kirk, Miss Hazel I., 1918, U.-G.-C., 50 Takata Oimatsu Cho, Koishikawa, Tokyo.
 Kirtland, Miss Leila G., 1910, P.-S., Nagahei Cho, Nagoya.
 Knapp, Deaconess Susan T., 1917, P.-E., 16 Gobancho, Kojimachi, Tokyo.
 Knipp, Rev. J. Edgar, & W., U.-B., 2824, Penna. Ave., Baltimore, Md., U. S. A.

- Kramer, Miss Lois F., 1917, E. A., 93 Takehayacho, Koishikawa, Tokyo.
 Kramer, Miss Sarah, 1918, E.-A., 93 Takehayacho, Koishikawa, Tokyo.
 Rriete, Rev. C. D., & W., 1911, R.-C.-U.-S., 1016 Muika Machi, Yamagata (F. C. Tokyo 29312).
 Kuyper, Rev. Hubert, 1911, R.-C.-A., Eiseikwan, Aita Ken, (F. C. Fukuoka 13966).
 Kuyper, Miss Jennie M., 1905, R.-C.-A., Pella, Iowa, N. S. A.

L

- Lackner, Miss E. A., 1917, M.-C.-C., 14 Shiritari Zaka, Kanazawa.
 Lafon, Rev. H., 1881, R.-C., Koriyama, Fukushima Ken.
 Laisne, Rev. T., R.-C., (A).
 Lake, Rev. L. C., & W., 1916, P.-N., 2 Nishi Rokuchome, Kita Shichijo Sapporo.
 Lamont, Rev. Willis C., Y. W., P.-N., Meiji Gakuin, Shiba, Tokyo.
 Landis, Rev. H. M., & W., 1888, P.-N., c/o Pres. Bd. For. Msns., 156 Fifth Ave., N. Y., U. S. A.
 Landsborough, Dr. D., 1895, & W., 1909, E.-P.-M. Shoka, Foamosa.
 Lane, Miss E. A., 1912, C.-M.-S., 45 Yamanokuchi Cho, Kagoshima (A).
 Lang, Rev. D. M., & W., 1880, C.-M.-S., 55 Moto Machi, Hakodate. (F. C. Otaru 2120, Phone Hakodate 823).
 Langlais, Rev. J., R.-C., (A).
 Laning, Miss Mary E., 1908, P.-E., Temma, Nara.
 Lansing, Miss H. M., 1893, R.-C.-A., 448 Rokukenya, Sumiyoshi Machi, Fukuoka Shigwai.
 Lawrence, Mr. A., & W., B. B. S., 14 Minami Yamate, Nagasaki.
 Lawrence, Miss F. N., 1919, C.-M.-S., 89 Harajuku, Tokyo.
 Layman, Rev. L., D. D., & W., 1895, M.-P., 47 Chokyuji Machi, Nagoya.
 Lea, Rt. Rev. A., D. D., & W., 1897, C.-M.-S., Haruyoshi, Fukuoka Ken.
 Learned, Rev. D. W., D. D., & W., & 1875, A.-B.-C.-F.-M., 608 Imadegawa Dori, Teramachi Mishieiru, Sanchome, Kyoto.
 Leavitt, Miss Julia, 1881, P.-N., (F. C. Osaka, 11,034) Tanabe, Wakayama Ken.
 Lebarbey, Rev., R.-C., Yokohama.
 Lebel, Rev., E., 1892, R.-C., Shimazaki Mura, Kumamoto Shi-gwai (A).
 Lediard, Miss Mary F., 1906, F.-C.-M.-S., 16 Naka Naga Machi, Akita.
 Lediard, Miss E., 1916, M.-C.-C., Shiritari Zaka, Kanazawa, Ishikawa Ken.
 Leduc, Mr. B. P., & W., 1920, S.-D.-A., 171 Amanuma, Suginami Mura, Toyotama Gun, Tokyo.
 Lee, Miss Bessie M., 1914, M.-E.-F.-B., Eiwa Jo Gakko, Fukuoka (A).
 Lee, Miss Edna, 1913, M.-E.-F.-B., Sendai.
 Lee, Miss Mabel, 1903, M.-E.-F.-B., Sendai.
 Lemarié, Rev. F. P. M., 1898, R.-C., Yatsushiro, Kumamoto Ken.
 Lemoine, Rev. J. C., 1894, R.-C., Yokohama.
 Lenox, Miss E. G., M. O., 1909 M.-S.-C.-C., Arigasaki, Matsumoto.
 Lewis, Miss Alice G., 1905, A.-F.-P., 30 Koun Cho, Mita Shiba, Tokyo (Phone Takanawa 2143).

- Lindgren, Rev. R., & W., 1917, L.-E.-F., Kami Suwa, Nagano Ken.
 Lindsay, Miss O. C., 1912, M.-C.-C., Eiwa Jo Gakko, Shizuoka.
 Lindsey, Miss Lydia A., 1907, R.-C.-U.-S., 408 E. 3rd St., Cherryvale, Kansas, U. S. A.
 Lindstrom, Rev. H., & W., 1891, C.-M.-A., 24 Shimonaka Machi, Hiroshima (A).
 Linn, Rev. J. K., & W., 1915 L.-C.-A., 175 Kojimachi, Nakanohashi Koji, Saga.
 Lippard, Rev. C. K., D. D., & W., 1900, L.-C.-A., 44 Nozaki Dori Sanchome, Kobe.
 Lissarrague, Rev., 1901, R.-C. Tokyo.
 Livingsion, Miss A. A., 1913, E.-P.-M., Shoka, Formosa (A).
 Lloyd, Miss J., 1908, E.-P.-M., Shinro, Tainan, Formosa.
 Lloyd, Rev. J. H. 1908, & W., 1908, P.-E., 1913, 21 Itchome, Shimbori, Wakayama.
 Lobdell, Rev. N. L., & W., 1905, U.-G.-C., 33 Higashi Kusabuka Cho, Nichome, Shizuoka.
 Logan, Rev. C. A., D. D., & W., 1902, P.-S., Shirakabe Cho, Nagoya.
 Lombard, Rev. F., & W., 1900, A.-B.-C.-F.-M., Muro Machi Dori, Imadegawa Agaru, Kyoto.
 London, Miss M. H., 1907, P.-N., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
 Long, Mr. Edward R., & W., 1918, P. B. W., Fukaya, Saitama Ken.
 Loomis, Miss Clara, D., 1901, W.-U., 223 Bluff, Yokohama.
 Loomis, Rev. H., D. D., & W. 1872, A.-B.-S., (retired), 223 Bluff, Yokohama.
 Lumpkin, Miss Estelle, 1911, P. S., Tokushima.
 Luscombe, Miss M. E., R. N., 1917, P.-C.-C., Tamsui, Formosa.
 Luther, Miss I. R., 1898, P.-N., Hokuriku Jo Gakko, Kanazawa, Ishikawa Ken.

M

- Mabel, Sister, C. E. 1919, St. Hilda's, 360, Sanko Cho, Shiba.
 MacCauley, Clay, 1890, U. S. A.
 MacDonald, Miss A. C., 1904, Ind., 32 Itchome, Fujimi Cho, Kojimachi, Tokyo.
 MacIntire, Miss Frances W., 1916, M.-E.-F.-B., Iai Jo Gakko, Hadodate.
 MacKay, Mr. G. W., & W., 1911, P.-C.-C., Tamsui, Formosa.
 MacKenzie, Virginia M., 1919, P.-N., 1850, Maruyama Cho, Shimono-seki.
 Mackintosh, Miss Sabine E., 1916, E.-P.-M., Shinro, Tainan, Formosa.
 MacLeod, Rev. D., B. A., B. D., & W., 1907, P. C. C., Taipeh, Formosa.
 MacNair, Mrs. T. M., 1880, P. N., ■ Nishi Machi, Nihon-enoki, Shiba, Tokyo.
 Madden, Rev. M. B. & M., 1895, Ind., Osaka.
 Madeley, Rev. W. F., 1889, & W., 1899, P.-E., 9 Motokaji Cho, Sendai.
 Mad-en, Ralph. A. G., 1919, 841 Isegahara Totsuka Cho, Tokyo Fu.
 Makeham, Miss S. E., 1902, M.-S.-C.-C., nKitsune Ike, Nagoya.
 Mattett, Miss Gertrude, 1909, M.-P.-W., Maita Machi, Yokohama.
 Mann, Miss Irene P., 1895, P.-E., Utsunomiya.

- Mann, Rev. J. C., 1905, & W., 1908, C.-M.-S., Nishi Machi, Yonago, Tottori Ken.
- Marie, Rev. L. C., 1888, R.-C., Hiroshima.
- Marion, Rev. F., R.-C., 1895, Wakamatsu-Fukushima Ken.
- Marmonier, Rev. P. C. H., 1900, R.-C., Tamatsukuri, Osaka.
- Martin, Prof. J. V., & W., 1914, M.-E.-F.-B., 10 Aoyama Gakuin, Tokyo.
- Martin, Rev., 1910, R.-C., Miyazaki.
- Mary Katherine, Sister, C. E., St. Hilda's, 360 Sanko Cho, Shiba.
- Matheson, Miss Margaret L., 1915, M.-E.-F.-B., Nagasaki (A).
- Mathon, Rev. Remy, R.-C., (A).
- Matrat, Rev. J. Fr., 1881, R.-C., Hirosahi, Hirado, Nagasaki Ken.
- Matthews, Rev. W. K., & W., 1902, M.-E.-S., Kwansei Gakuin Kobe.
- Mauk, Miss Laura, 1915, E.-A., 84 Sasugaya Cho, Koishikawa, Tokyo.
- Maxwell, Dr. J. L., & W., 1901, E.-P.-M., Kwanirei Gakuin, Kobe.
- Mauk, Miss Laura, 1914, E.-A., 84 Sasugaya Cho, Koishikawa, Tokyo.
- Maxwell, Dr. J. L., M. D., & W. 1901, E.-P.-M., Shinro Hospital, Tainan Formosa.
- Mayer, Rev. P. S., & W., 1909, E.-A., 500 Shimo Ochiai Mura, Tokyo Fu.
- Mayrand, Rev. P. A., 1889, R.-C., Hachioji.
- McAipine, Rev. R. E., D. D., & W., 1885, P.-S., 94 Shirakabe Cho, Itchome, Nagoya (a).
- McArthur, Miss K. W., 1910, M.-C.-C., 8 Higashi Toriizaka, Azabu, Tokyo.
- McCaleb, J. M., & 1892, Ind., 68 Zoshigaya Mura, Koishikawa, Tokyo (A).
- McCall, Rev. C. F. & W., 1908, C.-M.-S., 8 Tsukiji Shimo Honcho, Akita, Akita Ken.
- McCauley, Mrs. J. K., 1880, P.-N., 102 Tsunohazu, Yodobashi, Tokyo Fu.
- McCord, Mrs. E. K., 1900, C.-C., 75 Barnett St., Dayton, Ohio, U. S. A.
- McCoy, Rev. R. D., & W., 1904, F.-C.-M.-S., Sei Gakuin, Takinogawa, Tokyo Fu.
- McCrory, Miss Carrie H., 1912, P. N., c/o Pres. Bd. For Msns., 159 Fifth Ave., New York City, U. S. A.
- McDonald, Miss M. D., 1911, P.-N., c/o Pres. Bd. For Msns., 159 Fifth Ave., N. Y., U. S. A.
- McGill, Miss Mary B., 1919, P.-E., Muromachi Dori, Shimotachi-uri, Kyoto.
- McElsoy, Rev. J. S., & W., 1919, P.-S., 9 Ban Cho, Marugame, Kagawa Ken.
- McGrath, Miss Etta S., 1917, P.-E., Muro Machi dori, Shimo Tachiuri Sagaru, Kyoto.
- McIllwaine, Rev. W. A., Y. W., 1919, P.-S., Kochi.
- McIllwaine, Rev. W. B., & W., 1889, P.-S., 188 Sanchome, Tori Cho, Kochi.
- McKechnie, Rev. Alex R. 1920, P.-E., St. Paul's College Ikebukuro, Tokyo Fu.
- McKenzie, Rev. D. R., D. D., (& W. ab.) 1891, M.-C.-C., 23 Kamitomisaka, Kishikawa, Tokyo, (F. C., 24908, Phone Koishikawa 638).
- McKenzie Mr. A. P. & W. 1920, M.-C.-C., 23 Kamitomisaka Machi Koishikawa Tokyo (Phone Koishikawa 638).
- McKim, Miss Bessie, 1903, P.-E., 472 Nishi Gkubo, Tokyo Fu.

- McKim, Rt. Rev. John, D. D., 1880, P.-E., 38 Tsukiji, Tokyo.
- McKim, Miss Nellie, 1914, P.-E., 38 Tsukiji, Tokyo.
- McKim, Rev. J. Cole, 1912, & W., 1914, P.-E., 22 Gyonin Cho, Wakamatsu, Fukushima Ken.
- McKinnon, Mr. D. Brooke, & W., 1917, Y.-M.-C.-A.-T., Otaru.
- McKnight, Rev. W. J., & W., 1920, C.-C., 28 Kasumi Cho, Azabu, Tokyo.
- McLeau, Mrs. Lester Tr., 1919, Y.-W.-C.-A.-U.-S., 75 Kobinata Dai Machi Itchome, Koishikawa, Tokyo.
- McLennan, Mr. 1917, Y.-M.-C.-A.-A., 22 Fujimi Cho Gochome, Kojimachi, Tokyo.
- McLeod, Miss Anna, 1910, M.-C.-C., 14 Shiritari Zaka, Kanazawa.
- McNeal, Rev. M. J., S. J., R.-C., 7 Kioi Cho, Kojimachi, Tokyo (A).
- McPherson, Miss F. Ethel, P. C. N., Higashi Rokuchome, Gojohashi, Shimo Kyoku, Kyoto.
- McSparran, Jos. L., M. D., & W., 1917, P.-E., Kyoto.
- McWilliams, Rev. W. R., & W., 1916, M.-C.-C., Minami, Atago Machi Nagano, Nagano Ken.
- Mead, Miss Bessie, 1904, P. E., 50 Kasumi Cho, Yamagata.
- Mead, Miss Laivina, 1887, A.-B.-F., Imasato, Kamitsu Mura, Nishinari Gun, Osaka Fu.
- Meline, Miss Agnes S., 1919, A.-B.-F., 101 Hara Machi, Koishikawa, Tokyo.
- Meredith, Rev. F. C., 1912, P.-E., 32 Kita Kuruwa Cho, Maebashi.
- Messenger, J. F., & W., 1915, Y.-M.-J., 1766 Nakano, Tokyo Fu.
- Meyers, Rev. J. T., D. D., & W., 1893, M.-E.-S., Niomon Dori, Hiromichi, Nishi, Kyoto.
- Milan, Rev. Father, R.-C., Uwajima.
- Miller, Miss Alice, 1896, Ind., 789 Sendagaya, Tokyo.
- Miller, Miss Etta, 1918, M.-E.-F.-B., Sapporo.
- Miller, Rev. H. K., 1892, & W., 1882, R.-C.-U.-S., 93 Tani Machi, Ushigome, Tokyo. (F. C., Tokyo 8089 (Phone Kyobashi 4285).
- Miller, Miss Janet, 1968, M.-E.-S., Hiroshima Girl's School, Hiroshima.
- Miller, Rev. L. S. G., & W., 1907, L.-C.-A., 388 Shinyashiki, Kumamoto, (F. C. Fukuoka 10338).
- Millican, Rev. R. W., 1911, F.-M., Seattle, Wash, U. S. A.
- Milliken, Miss E. P., 1884, P.-N., Joshi Gakuin, 33 Kami Niban Cho, Kojimachi, Tokyo.
- Millman, Rev. R. M., & W., 1909, M.-S.-C.-C., Nakaha Cho, Toyohashi, Shizuoka Ken.
- Mills, Mr. E. O., 1908, & W., 1900, S. B. C., 9 Deshima Nagasaki.
- Mills, Mr. W. P., & W., Y.-M.-C.-A., 4 Hikawa Cho, Akasaka, Tokyo.
- Miner, Miss Vera, A. G. 841 Isegara, Totsuka Cho, Tokyo Fu.
- Minkinen, Rev. T., & W., 1905, L.-E.-F., Kami Suwa, Shinshu (A).
- Mintle, Miss Rova, H.-F.-M.-A., 2124, Minami Ota Machi, Yokohama.
- Misener, Mrs. E. W., 1919, M.-C.-C., Canadian Academy, Harada Mura, Kobe Shigai, Kobe.
- Mohr, Rev. Father, R.-C., Yamagata.
- Monk, Miss Alice M., 1904, P.-N. Kita Yojo, Nishi Itchome, Sapporo, Hokkaido.
- Montagu, Rev. L., 1902, R.-C., Sendai.
- Montgomery, Rev. W. E. 1909, & W., E.-P.-M., Shimro, Tainan Formosa.

- Moody, Rev. Campbell N., 1895, E.-P.-M., (Shoka) Formosa.
 Moon, Miss Mira B., Ind., Aoyame Gakuin, Tokyo.
 Moore, Rev. B. S., & W., 1915, A. G. 33 Honmoku, Machi, Yokohama (A).
 Moore, Rev. J. P., D. D., 1883, & W., 1887, R.-C.-U.-S., 112 Kita Nibancho, Sendai.
 Moore, Rev. J. W., & W., 1890, P.-S., Susaki Machi Kochi Ken.
 Moran, Rev. S. F., & W., 1916, A.-B.-C.-F.-M., 195 Kadoda Yashiki, Okayama.
 Morgan, Miss A. E., 1889, P.-N., 604, Nishi Machi, Yokkaichi, Ise.
 Moseley, Mrs. C. B., 1890, M.-E.-S., Box 84, East Seattle, Wash., U. S. A. (retired).
 Moss, Miss A., 1918, M.-S.-C.-C., Arigasaki, Matsumoto.
 Mould, Mr. H. B., & W. 1919, 5 Nakayamate Dori Samchome, Kobe.
 Moulton, Miss Jaulia, 1891, R.-C.-A., Ferris Seminary, 178 Bluff, Yokohama.
 Moyer, Miss Pauline, O., O.-M.-S., 391 Kashiwagi, Yodobashi, Machi, Tokyo Fu.
 Munroe, Alex., & W. A. G. 1920, 231 Suwa, Totsuka Cho, Tokyo Fu.
 Munroe, Rev. H. H., 1906, & W., 1907, P.-S., Hamono Cho, Kochi.
 Munroe, Miss Helen W., 1916, A.-B.-F., 3131 Aoki Cho, Kanagawa Machi, Yokohama (Phone Honkyoku 2176) (A).
 Murray, Rev. D. A., D. D., 1888, & W., 1902, P.-N., 16 Tsukiji Tokyo.
 Myers, Rev. H. W., D. D., & W., 1897, P.-S., 112 Yamamoto Dori, Kobe.
 Myers, Rev. J. T., & W., 1893, M. E. S., Niomon-dori, Hiromichi, Nishi.
 Mylander, Miss Ruth, 1910, F.-M.-A., 1921 Hidein Cho, Tennoji, Osaka.

N

- Nash, Miss E., 1891, C.-M.-S., Akayama, Matsuye.
 Neely, Miss Clara J., 1899, P.-E., Portsmouth, Va., U. S. A.
 Nelson, Mr. A. N., & W., 1918, S.-D.-A., 171 Amanuma, Suginami Mura, Toyotama Gun, Tokyo Fu.
 Nevile, Miss C. G. L., 1905, S.-P.-G., Fuji Machi Sanchome, Odawara, Kanagawa Ken.
 Newbold, Deaconess E. G., 1907, P.-E., 46 Tera Machi, Aomori.
 Newcomb, Miss Ethel, 1913, M.-E.-S., 810 Broadway, Nashville, Tenn., U. S. A.
 Newell, Rev. H. B., D. D., & W., 1887, A.-B.-C.-F.-M., 52 Niban Cho, Matsuyama.
 Newlin, Miss Edith, 1918, A.-F.-P., 30 Koun Cho, Mita Shiba, Tokyo.
 Newton, Rev. J. C. C., D. D., & W., 1888, M.-E.-S., Kwansei Gakuin, Kobe.
 Nichols, Rev. S. H., 1911, & W., 1915, P.-E., 21 Yamamichi Cho, Hirosaki.
 Nicholson, Mr. Herbert V., 1915, & W. A.-F.-P., Westville, New Jersey, U. S. A.
 Nicodemus, Prof. F. B., & W., 1916, R.-C.-U.-S., 60 Kozenji Dori, Sendai.
 Nielson, Rev. Andrew, B., 1895, E.-P.-M., Shinro Tainan Formosa Canadian Academy, Harada Mura, Kobe Snigai.

- Nielson, Rev. J. P., & W., 1909, L.-C.-A., 433 Shinyashiki, Kumamoto (F. C. Fukuoka 9747).
 Nixon, Miss Emily, Ind., 59 Goshonouchi, Kyoto.
 Noailles, Rev. Olivier de, 1883, R. C., 80 Honmura, Yamashita Cho, Yokohama.
 Noordhoff, Miss Jeané M., 1911, R.-C.-A., Baiko Jo Gakuin, Shimonoseki.
 Norman, Rev. C. E., & W., 1917, L.-G.-A., 15 Gokurakuji Cho, Fukuoka.
 Norman, Rev. D., D. D., & W., 1897, M.-C.-C., 12 Agata Machi, Nagano.
 Norman, Miss L., 1913, M.-C.-C., Canadian Academy, Harada Mura, Kobe Shigai.
 Norton, Miss E. L. B., 1900, C.-M.-S., 1 Kita Sanjo, Nishi Shichichome, Sapporo.
 Noss, Rev. Christopher, D. D., 1895, & W., 1910, R.-C.-U.-S., 28 Torii Machi, Wakamatsu, Aizu.
 Nott, L. F., 1916, C.-M.-S., 95 Yamanokuchi Cho, Kagoshima.
 Nylund, Miss J., 1907 L.-E.-F., Iida, Shinshu.

O

- Obee, Rev. E. I., & W., 1904, M.-P., 17 Higashi Machi, Atsuta, Nagoya.
 Ogburn, Rev. N. S. Jr., 1912, M.-E.-S., 810 Broadway, Nashville, Tenn, U. S. A.
 Oldham, Miss Lavinia, 1892, F. C. M. S. (retired from field).
 Olds, Rev. C. B., & W., 1903, A.-B.-C.-F.-M., c/o A. B. C. F. 14 Beacon St., Boston Mass, U. S. A.
 Oliphant, Rev. L. D., & W., 1914, F.-C.-M.-S., Box 884, Cincinnati, Ohio, O. U. S. A.
 Oltmans, Rev. A., D., & W., 1886, R.-C.-A., Meiji Gakuin, Shirokane, Shiba, Tokyo, (F. C. Tokyo 29625).
 Oltmans, Miss C. J., 1914, R.-C.-A., Ferris Senunary, 178 Bluff, Yokohama.
 Oltmans, Miss F. E., 1914, R.-C.-A., 448 Rokkenya, Sumiyoshi Fukuoka-Shigwai.
 Ostrom, Rev. H. C., & W. 1911, P.-S., Tokushima (A).
 Outerbridge, Rev. H. W., & W., 1910, M.-C.-C., Kwansei Gakuin, Kobe.
 Oxford, Mr. J. S., & W., 1910, M.-E.-S., Palmore Institute, 23 Shichome Kita Nagasa Dori, Kobe.

P

- Page, Miss Mary, 1912, Y. W. C. A. U. S., 75 Kobinata Daimachi Ichhome, Koishikawa, Tokyo,
 Painter, Rev. S., 1896, & W. 1905, C. M. S., 107 Higashi Kajiya Machi, Kokura.
 Palmer, Miss Jewel, 1918, F.-C.-M.-S., 355 Nakazato, Takinogawa, Tokyo Fu (Phone Koishikawa 523).
 Parker, Miss A., 1888, S.-P.-G., Yokino Gesho, Hirano, Kobe.

- Parker, Miss Edith, 1909, F.-C.-M.-S., 355 Nakazato, Takinogawa, Tokyo Fu (Phone Koishikawa 523).
- Parker, Miss Mary M., 1916, M.-C.-C., Eiwa Jo Gakko, Shizuoka.
- Parmelee, Miss H. F., 1877, A.-B.-C.-F.-M., Higashi Sakashita, Hitomaru Jinsha, Akashi, Hyogo Ken.
- Parrott, Mr. Fred, & W. 1890, B.-B.-S., 95 Yedo Machi, Kobe (F. C. Asaka 11083).
- Patton, Miss A. V., 1900, P. S., Okazaki, Aichi Ken (A).
- Patton, Miss F. D., 1895, P. S., Okazaki, Aichi Ken (A).
- Pawley, Miss Annabelle, 1915, A.-B.-F., 47 Shimo Tera Machi, Himeji.
- Pearce, Miss D. M., 1919, C.-M.-S., 89 Harajiku, Tokyo.
- Peck, Miss Sally P., 190, P.-F., Gojobashi, Higashi, Kyoto.
- Peckham, Miss Caroline S., 1915, M.-E.-F. B., Kwassui Jo Gakko, Nagasaki.
- Pedley, Rev. Hilton, D. D., & W., 1889, A.-B.-C.-F.-M., Ichijo Sagaru, Karasumaru Dori, Kyoto.
- Peeke, Rev. H. V. S., D. D., & W., 1893, R.-C.-A., 10 Shimo Osaki Machi, Tokyo Fu. (F.-C. Tokyo 43,352)
- Peet, Miss Azalia, 1916, M.-E.-F.-B., Kajiya Cho, Kagoshima.
- Penrod, Miss C. T., 2892, J.-E.-B., 356 Naka Hyakunin Machi, Okubo, Tokyo Fu.
- Perrin, Rev. H. O., 1884, R.-C., Kobe.
- Peterson, Miss A. J., 1891, S.-A.-M., Chiba, Machi, Chiba.
- Peirie, Rev. A., & W., 1919, C. M. A., 108 Rasuga Cho, Matsuyama.
- Phelps, Mr. G. S., & W. 1902, Y.-M.-C.-A.-A., 22 Fujimi Cho, Gochome, Kojimachi, Tokyo.
- Philipps, Miss E. G., 1901, S.-P.-G., 108 Zoshigaya Machi, Koishikawa, Tokyo.
- Pickard-Cambridge, Rev. C. O., 1906, & W. 1900, C.-M.-S., 2 Tonoo Cho, Saseho.
- Pickans, Miss L. O., 1918, F.-M.-A., Sumoto, Awaji, Hyogo Ken.
- Pider, Miss Myrtle Z., 1911, M.-E.-F.-B., Tokyo Joshi Daigaku, Shinjiku Tokyo.
- Pieron, Rev. G. P., D. D., 1888, & W., 1891, P.-N., Nokkeushi, Kitami, Hokkaido.
- Pieters, Rev. Albertus, & W., 1891, R.-C.-A., Holland, Michigan, U. S. A. (F. C., Fukuoka 3322).
- Pieters, Miss Johanna A., 1904, R.-C.-A., Baiko Jo Gakko, Shimonoseki.
- Pifer, Miss B. Catherine, 1901, R.-C.-U.-S., 207 Kita Arai, Nagasaki Mura, Tokyo Fu.
- Pinsent, Mrs. A. M., 1905, M.-C.-C., Toyama.
- Piper, Miss Margaret F., 1914, Ind., 195 Itchome, Uneon Machi, Kobe.
- Place, Miss Pauline, 1916, M.-E.-F.-B., Kwassui Jo Gakko, Nagasaki.
- Porter, Miss F. E., 1882, P.-N., Gojohashi, Higashi Rokuchome, Kyoto.
- Pouget, Rev. A., 1893, R. C., Morioka.
- Powlas, Miss Annie, L.-C.-A., 144 Hara Machi, Koishikawa, Tokyo.
- Powlas, Miss Maude O., 1918, L.-C.-A., 34 Gokurakuji Cho, Fukuoka.
- Powlas, Rev. R. S. C., & W., 1916, M.-S. C.-C., San no Tsuji, Takata, Niigata Ken.
- Pratt, Miss Susan A., 1892, W. U., 212, Bluff, Bible Training School, Yokohama.
- Preston, Miss E. A., 1888, M.-C.-C., 8 Higashi Toriizaka Machi, Azabu, Tokyo (Phone Shiba 624).

- Preston, Miss E. D., 1908, C.-M.-S., Tomida Ura Machi, Nakano Cho, Tokushima (A).
 Price, Rev. P. G., & W., 1912, M.-C.-C., 14 Naka Takajo Machi, Kanazawa, Ishikawa Ken.
 Privat Miss Gertrude, 1919, P. C. N., Nakaizumi Machi, Akayama.
 Puissant, Rev. M., 1888, R.-C., Tsu, Ise.

R

- Raguart, Rev. E., R.-C., Urakami, Nagasaki Ken.
 Ranck, Miss Elmina, 1906, E.-A., Naperville, Ill., U. S. A.
 Ransom, Miss Mary H., 1901, P.-N., Wakayama.
 Ranson, Deaconess A. L., 1904, P.-E., 11 Higashi Ichibancho, Sendai.
 Raoult., Rev. G. E., 1896, R.-C., Kurume.
 Rawlings, Rev. G. W., 1900, & W., 1903, C.-M.-S., Kitabatake, Sumiyoshi, Osaka.
 Ray, Rev. J. F., & W., 1904, S. B. C., 153 Kokutaiji Machi, Hiroshima.
 Read, Dr. Rachel, (Ind) 23 Reinanzaka, Akasaka, Tokyo. (Phone, Shiba 6904.)
 Rees, Miss Sarah S., P. E., Heian Jo Gakko, Kyoto.
 Reifsnider, Rev. C. S., L. H. D., & W., 1901, P.-E., 56 Tsukiji, Tokyo.
 Reifsnider, Mr. John, & W., 1902, P.-E., 53 Tsukiji, Tokyo.
 Reiners, Prefet Apostlique, R.-C., Kanazawa.
 Reischauer, Rev. A. K., D. D., & W., 1905, P.-N., Meiji Gakuin, Shirokane. Shiba, Tokyo.
 Relave, Rev. T. L., 1885, R.-C., Miyazu, Tango.
 Rey, Rt. Rev. Archbishop, J. P., 1882, R.-C., Tsukiji Cathedral, Tokyo (A).
 Rey, Rev. A., 1889, R.-C., Tamashima, Okayama Ken.
 Reynaud, Rev. Jules, 1896, R.-C., Nagasaki.
 Richards, Rev. W. A., & W., S.-P.-G., 10 Moto Uwo Cho, Hamamatsu, Shizuoka Ken.
 Riddell, Miss H., 1890, C. E., 436 Furu Yashiki, Kumamoto.
 Ridley, Miss A. C., Ind., 3 of 20 Shichome, Yamamoto Dori, Kobe.
 Riker, Miss Jessie, 1904, P.-N., Miyajiri Cho, Yamada, Ise.
 Rix, Miss Carol M., 1917, P.-E., 40-B. Tsukiji, Tokyo.
 Roberts, Miss A., 1897., C.-M.-S., 89 Harajuku, Tokyo.
 Robertson, Miss M.-M., 1891, Eiwa Jo Gakko, Atago Machi, Kofu.
 Robinson, Rev. C. E., & W., 1907, F.-C.-M.-S., Kita Dori Sanchome, Tetsukayama Miebi, Sumiyoshi, Mura, Osaka Fu (F. C. Osaka 35866).
 Robinson, Rev. J. C., 1888, M.-S.-C.-C., Gifu Ken.
 Rollstin. Mr. W. P., Ind., Okayama.
 Rorke. Miss M. L., 1919, M.-C.-C., 8 Higashi Toriizaka Machi, Azabu, Tokyo.
 Ross, Rev. C. H., & W., 1910, A.-B.-F., 5 Nakajima Cho, Sendai.
 Rowe, Rev. J. H., 1906, S. B. C., Glendale, Calif, U. S. A.
 Rowland, Rev. George M., D. D., & W., 1886, A.-B.-C.-F.-M., 10 Kita Ichijo, Higashi Rokuchome, Sapporo.
 Rowland, Miss E. M., 1906, S.-P.-G., 5 of 53, Sanchome, Miyamoto Dori, Kobe. (A)
 Rowlands, Rev. F. W., & W., C.-E., 2 Yohano Cho, Fukuoka.
 Ruigh, Rev. D. C., 1901, & W., 1905, R.-C.-A., 35 Minami Yamate, Nagasaki (F. C. 15637).

- Rupert, Miss N. L., 1913, A.-B.-C.-F.-M., Room 1315, 19 So. La Salle St., Chicago, Ill., U. S. A.
- Russell, Miss Helen, M. 1895, M.-E.-F.-B., 9 Naka Kawarage Cho, Hirosaki.
- Ryan, Miss Esther, 1915, M.-C.-C., 324, Hyakkoku Machi, Kofu.
- Ryan, Mr. W. Scott, & W., 1917, Y.-M.-C.-A.-A., 12 Shinryudo Cho, Azabu, Tokyo.
- Ryder, Rev. Stephen W., & W., 1913, R. C. A., 45 Shimo Tatsuo Cho, Kagoshima. (F. C. Fukuoka 7771).
- Ryder, Miss G. E. 1908, A.-B.-F., 51 Tenma Cho, Itchomc, Yotsuya, Tokyo.

S

- Salonen, Rev. K., & W., 1911, L.-E.-F., Iida, Shinshu (A).
- Sandberg, Miss Minnie V., 1918, A.-B.-F. 3131 Kanagawa Machi, Yokohama.
- Sander, Miss M., 1890, C.-M.-S., 31, Akasini Cho, Tsukiji, Tokyo.
- Santee, Miss Helen C., M.-E.-F.-B., Nagoya.
- Sarvis, Mr. H. C., 1919, F.-C.-M.-S., Sumiyoshi, Osaka.
- Saunby, Rev. J. W., D. D., & W., 1910, M. C. C., 23 Kami Tomizaka Cho, Koishikawa, Tokyo. (Phone Koishikawa 638)
- Savolainen, Rev. J. V., & W., 1907, L.-E.-F., Kita 13 Jo, Nishi Sanchome, Sapporo. (A)
- Schaffner, Rev. P. F., & W., 1915, R.-C.-U.-S., 28 Torii Machi, Wakamatsu, Aizu.
- Schereschwsky, Miss C. E., 1910, P.-E., 36 Kami Rokuban Cho, Kojimachi, Tokyo.
- Schiller, Supt. Dr. Emil, 1895, & W., 1898, A.-E.-P.-M., 10 Shogoin Cho, Noboribata Kyoto.
- Schirmer, Miss Kathryn F., 1917, E. A., Koriyama Fukushima Ken.
- Schlegelmich, Miss Donna, 1909, M.-P.-W., Eiwa Jo Gakko, Maita Cho, Yokohama (A).
- Schneder, Rev. D. B., D. D., & W., 1887, R.-C.-U.-S., 164, Higashi Samban Cho, Sendai.
- Schneder, Miss Mary, 1918, R.-C.-U.-S., 164, Higashi Samban Cho, Sendai.
- Schroeder, Pfarrer E., & W., 1908, A.-E.-P.-M., 23 Kami Tomi Zaka Machi, Koishikawa, Tokyo.
- Schwab, Rev. B. T., & W., 1914, E.-A., 500 Shimo Ochiai Mura, Tokyo Fu. (A)
- Schweitzer, Miss Edna, 1912, E.-A., 84 Sasugaya Cho, Koishikawa, Tokyo (A).
- Scott, Miss Ada, F. C. M. S., 354 Nakazato, Takinogawa, Tokyo Fu.
- Scott, Rev. F. N., & W., 1904, M.-E.-F.-B., 6 Higashi Yamate, Nagasaki, (F. C., Fukuoka, 4060).
- Scott, Rev. J. H., 1892, & W., 1915, A.-B.-F., 11 Kamidori Shichome, Minami Horie, Osaka. (F. C. Osaka, 54743).
- Scott, Rev. J. J., 1911, & W., 1913, C. M. S., Kure (A).
- Scott, Miss Mary, 1911, M. C. C., Atago Machi, Nagano.
- Seads, Miss Leonora M., M.-E.-F.-B., 221 Bluff, Yokohama.

- Searle, Miss S. A., 1883, A.-B.-C.-F.-M., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
- Seiple, Rev. W. G., Ph. D., & W., 1905, R.-C.-U.-S., 125 Tsuchidoi, Sendai. (F. C. Tokyo 7295).
- Sells, Miss E. A. P., 1893, C.-M.-S., 95 Yamanokuchi Cho, Kagoshima.
- Sergier, Archbishop, 1908, R.-O.-C., 6 Higashi Kobai Cho, Suruga Dai, Tokyo.
- Seymour, Miss Elsie J., 1916, R.-C.-U.-S., 168 Higashi Samban Cho, Sendai.
- Shafer, Rev. L. J., & W., 1912, R.-C.-A., 16, Higashi, Yamate, Nagasaki.
- Shannon, Miss Ida. L., 1904, M.-E.-S., Hiroshima Girls' School, Hiroshima.
- Shannon, Miss Katherine, 1903, M.-E.-S., Hiroshima Girls' School, Hiroshima.
- Sharpe, Rev. A. L., & W., S.-P.-G., Nishijo Machi, Numazu, Shizuoka Ken.
- Sharpless, Miss Edith F., 1910, A.-F.-P., 888 Tenno Cho, Mito.
- Shaver, Rev. I. L., & W., 1919, 8 Tsukiji, Tokyo.
- Shaw, Mrs. A. C., S. P. G., Kasumi Cho, Azabu, Tokyo (A).
- Shaw, Miss L., 1904, M.-S.-C.-C., Tsurubashi Cho, Higashi Nori Gun, Osaka.
- Shaw, Rev. R. D. M., & W., 1901, S.-P.-G., 21-3 Higashi Kusabuka Cho, Shidzuoka.
- Shepherd, Miss K. M., 1910, S.-P.-G., Arata Cho, Chiba.
- Shephard, Miss E., Ind., 3 of 20 Shichome, Yamamoto Dori, Kobe.
- Shively, Rev. B. F., & W., 1907, U.-B., Muro Machi, Kami Tachiuri Sagaru, Kyoto. (F. C., Osaka, 34,076).
- Siler, Miss Annice, 1916, M. E. S., Hiroshima Girls' School, Hiroshima.
- Simeon, Miss R. B., 1915, S. P. G., Jonai, Numazu, Shizuoka Ken (A).
- Sims, Mr. J. G., & W., 1914, M.-E.-S., Kwansei Gakuin Kobe.
- Singley, Rev. Dewees F., 1918, R.-C.-U.-S., 71 Osawa Kawara Koji, Morioka.
- Slate, Miss Anna B., 1902, M.-E.-F.-B., 221 Bluff, Yokohama.
- Smith, Miss A., 1912, S.-P.-G., (A).
- Smith, Mr. Arther D., 1919, R.-C.-U.-S., 112 Kita Niban Cho, Sendai.
- Smith, Rev. Frisby D., & W., 1908, L.-C.-A., 139 Higashi Kata Machi, Hongo Ku, Tokyo.
- Smith, Rev. F. H., & W., 1905, M.-E.-F.-B., Nandaimon, Seoul, Chosen.
- Smith, Miss I. W., 1917, J.-E.-B., 356 Naka Hyakunin Machi, Okubo, Tokyo.
- Smith, Mr. Lloyd M., & W., 1915, P. E., Nara (A).
- Smith, Rev. P. A., & W., 1903, P. E., 7 Shimo Ishibiki Cho, Kanazawa.
- Smith, Mr. Roy 1903, & W., 1910, M.-E.-S., 2 of 135 Kitano Cho, 4 Chome, Kobe.
- Smith, Miss Ruth E., 1918, A.-B.-F., 10 Fukuro Machi, Kanda, Tokyo.
- Smith, Miss S. C., 1880, P. N., Kita Yojo, Nishi Itchome, Sapporo.
- Smyser, Rev. M. M., & W., 1903, Ind., Yokote, Akita Ken.
- Smyth, Adjutant Annie I., 1906, S.-A., 22-E., Bluff, Yokohama.
- Smythe, Rev. L. C. M., 1913, & W., 1915, P.-S., 64 Itchome, Shirakabe Cho, Nagoya.
- Sneyd, Mr. H. S., & W., 1913, Y.-M.-C.-A.-A., 347 Madison Ave., New York City, U. S. A.

- Soal, Miss A., 1916, J.-E.-B., 356 Naka Hyakunin Machi, Okubo, Tokyo.
 Somervell, Miss M. Geldard, S.-P.-G., Jonai, Numazu, Shizuoka Ken (A).
 Spackman, Rev. H. C., & W., C. E., Shingakuin, Ikebukuro, Tokyo.
 Spencer, Rev. D. S., D. D., & W., 1883, M.-E.-F.-B., 6 Hatchome Hisaya Cho, Nagoya (A).
 Spencer, Miss Forence M., 1913, M.-S.-C.-C., San no Tsuji, Takata.
 Spencer, Miss M. A., 1878, M.-E.-F.-B., Aoyama Jo Gakuin, Tokyo (A).
 Spencer, Miss M. Dorothy, 1917, P.-E., Hiromichi, Okazaki Cho, Kyoto.
 Spencer, Rev. R. S., & W., 1917, M.-E.-F.-B., Fukuoka.
 Sistare, Mrs. Pauline Rowland, 1917, A.-B.-C.-F.-M., 10 Kita Ichijo, Higashi Rokuchome, Sapporo.
 Spencer, Rev. V. C., 1913, M.-S.-C.-C., Toigoshio, Nagano.
 Sprowles, Miss Alberta B., 1905, M.-E.-F.-B., Aoyama Jo Gakuin, Tokyo.
 Stacy, Miss Martha R., 1919, C.-C., 26 Kasumicho, Azabu, Tokyo.
 Stanford, Rev. A. W., & W., 1886, A.-B.-C.-F.-M., c/o A.-B.-C.-F.-M., Beacon St., Boston Mass., U. S. A.
 Staples, Mr. I. B., & W., 1915, P. C. N., Koraimon, Kumamoto.
 Staples, Miss Marie W., M.-C.-C., Kofu, (A).
 Starkey, Miss Bertha, 1910, M.-E.-F.-B., Eiwa Jo Gakko, Fukuoka.
 Steadman, Rev. F. W., & W., 1901, A.-B.-F., Kubo Machi, Onomichi.
 Steele, Rev. H. T., & W., 1906, S.-P.-G., 6 Goban Cho, Okayama.
 Steele, Miss Harriett, 1914, M.-P.-W., 10 Motoshiro Cho, Hamamatsu. (A).
 Stegeman Rev. H. V. E., & W., 1917, R.-C.-A., 157 Sasayama Cho, Gochome, Kurume, Fukuoka Ken (F. C. Fukuoka 13,293).
 Steichen, Rev. Michel, 1886, R.-C., 35 Tsukiji, Tokyo.
 Stevenson, Miss G. S., 1898, C.-M.-S., Hanazono Cho, Otaru (A).
 Stewart, Miss M., Ind., 3 of 182 Kogai Cho, Azabu, Tokyo.
 Stewart, Rev. R. S., & W., 1915, M.-E.-S., 810 Broadway, Nashville, Tenn., U. S. A., c/o Board of Mission.
 Stewart, Rev. S. A., & W., 1906, M.-E.-S., 53 Kami Nagarekawa Cho, Hiroshima.
 Stewart, Mr. W. R., & W., 1919, (Chinese Student Y. M. C. A.) 10 Kita Jimbo Cho, Kanda, Tokyo (Phone Kudan 1404).
 Stier, Mr. W. R. F., & W., 1917, Y.-M.-C.-A.-A., 22 Fujimi Cho Gochome, Kojimachi, Tokyo.
 Stirewalt, Rev. A. J., & W., 1905, L.-C.-A., 388 Furu-Shinyashiki, Kumamoto (A).
 St. John, Mrs. David, 1918, P. E., 17 Tsukiji, Tokyo.
 Stoudt, Prof. Oscar M., & W., 1917, R.-C.-U.-S., 69 Nagacho, Sendai.
 Stowe, Miss Grace H., 1908, A.-B.-C.-F.-M., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
 Stowe, Miss Mary E., 1908, A.-B.-C.-F.-M., Kobe College, 60 Shichome, Yamamoto Dori, Kobe.
 Strong, Rev. E. M., C. E., Yokohama (A).
 Strothard, Miss Alice, 1914, M.-C.-C., Eiwa Jo Gakko, Kofu (A).
 Stuart-Menteth, Miss L. F., S.-P.-G., Chiba, Chiba Ken.
 Swan, Mr. G. D., & W., 1913, Y.-M.-C.-A.-A., 7 of 97 Shichome, Yamamoto Dori, Kobe.
 Sweet, Rev. C. F., & W., 1898, P.-E., 54 Tsukiji, Tokyo.

T

- Tait, Miss S. O., 1916, M.-C.-C., 8 Higashi Toriizaka, Azabu, Tokyo (Phone Shiba 6214).
- Tammio, Rev. K., & W., 1913, L.-E.-F., Iida, Shinshu.
- Tanner, Miss L. K., S.-P.-G., Shirokane Shiba, Tokyo.
- Tapson, Miss A. M., 1888, C.-M.-S., (Retired) Tokyo.
- Taylor, Miss Erma M., 1913, M.-E.-F.-B., Hirosaki, Aomori Ken (A).
- Taylor, Miss Minnie, 1909, R.-C.-A., Mecca, Calif, U. S. A.
- Taylor, Mr. Wm. J., & W., 1905, A. G., 10 of 24 Yamamoto Dori, Shichome Kobe.
- Teague, Miss Carolyn, 1912, M.-E.-F.-B., 596 Kuhonji, Oe Mura, Kumamoto.
- Tenny, Rev. C. B., D. D., 1900, & W., 1913, A.-B.-F., Hilton, N. Y., U. S. A.
- Tetlow, Miss H. L., 1908, P. E., 19 Edoshimo Machi, Fukui.
- Teusler, R. B., M. D., & W., 1900, P.-E., 27 Tsukiji, Tokyo. (Phone Hospital, Kyobashi 214; 2737, Phone home, Kyobashi 2935).
- Tharp, Miss Elma R., 1918, A.-B.-F., 10 Fukuro Machi, Surugadai, Tokyo.
- Thatcher, Rev. P. C., & W., 1917, P. C. N., 55 Wakaizushi, Machi, Okayama (A).
- Thiry, Rev. F. T., R.-C., Nagasaki.
- Thomas, Rev. Father, R. C., Kochi.
- Thomas, Miss Hettie A., 1904, M.-E.-F.-B., Kwassui Jo Gakko, Nagasaki (A).
- Thompson, Rev. E. T. & W., 1918, A.-B.-F., 40 Kami Niban Cho, Kojimachi, Tokyo.
- Thompson, Mrs. Mary P., 1873, P.-N., 10 Hinoki Cho, Akasaka, Tokyo.
- Thompson, Miss F. L., 1906, C. M. S., 45 Yamanokuchi Cho, Kagoshima (A).
- Thompson, Mr. J. W., & W., 1913, Y.-M.-C.-A.-T., 249 Naka San-chome, Kami Fukushima, Osaka.
- Thomson, Rev. R. A., D. D., F. R. G. S., 1884 & W., 1886 A.-B.-F., Kitano Cho Nichome, Kobe.
- Thorlaksson, Rev. S. O., & W., 1916, L.-C.-A., Gonokiri Yaba Cho, Naka Ku, Nagoya.
- Titus, Miss Grace E., 1920, A.-B.-C.-F.-M., Baikwa Jo Gakko, Osaka.
- Topping, Rev. Henry, & W., 1895, A.-B.-F., 541 Lexington Ave, N. Y., U.-S.-A.
- Topping, Miss Helen, 1918, Y.-W.-C.-A.-U.-S., 45 Nishi Machi, Adachi Building, Kobe.
- Towson, Miss Manie, 1917, M.-E.-S., Hiroshima Girls' School, Hiroshima.
- Tracy, Miss Mary E., 1903, W. U., 212 Bluff, Yokohama.
- Trent, Miss E. M., 1895, M.-S.-C.-C., 8 Kita Takajo Machi, Nichome, Nagoya.
- Tristram, Miss K., 1888, C.-M.-S., Tsuruhashi Cho, Higashi Nari Gun, Osaka Fu, (A).
- Trost, Mr. Harold G., 1920, Y.-M.-C.-A.-T., 84 Gokiso Mura Nagoya.
- Trott, Miss D., 1910, S.-P.-G., Sei Mariya Kwan, Hirakawa Cho, Kojimachi, Tokyo.
- Trueman, Mr. G. E., & W., 1910, Y.-M.-C.-A.-A., Gokiso Mura, Hyogo Ken.

- Tucker, Rt. Rev. H. St. G., D. D., 1899, & W., 1911, P. E., Karasumaru Dori, Okakuen Machi, Kyoto (Phone Kami 2372).
 Tucker, Rev. W. L., 1917, M. E. S., 1912 Shimo Shibuya, Tokyo, (A).
 Tulpin, Rev. E. A., 1877, R.-C., 21 Kasumi Cho, Azabu, Tokyo.
 Turner, Mrs. W. P., 1896, M.-E.-S., Meridian, Miss., U.-S.-A. (Retired).
 Tweedie, Miss E. G., 1903, M.-C.-C., Ueda, Nagano Ken.

U

- Umbreit, Rev. S. J., D. D., & W., 1905, E.-A., 33-B., Tsukiji, Tokyo.
 Unsitalo, Miss S., 1903, L.-E.-F., 438 Sendagi Machi, Akasaka Tokyo, (A).
 Upton, Miss E. F., P. E., 1908 (Ind.) Omiya, Saitama Ken.

V

- Vanger, Rev. A., 1890, R.-C., Nara.
 Van Bronkhorst, Rev. A., & W., 1916, R.-C.-A., 143, Akamatsu Cho, Nishi Horibata, Saga (F. C. Fukuoka 11716).
 Van Horn, Rev. G. W., 1888, P. N., (F. C., Osaka 11,072), 1015 N. Hudson Ave., Pasadena, Cal., U. S. A.
 Van Strien, Rev. D., & W., 1912, R. C. A., 157 Sasaya Machi, Kurume, Fukuoka Ken.
 Veillon, Rev. 1908, R.-C., Miyazaki.
 Verbeck, Miss Eleanor, 1913, P.-E., St. John's School, Manlius, N. Y., U. S. A.
 Verry, Miss Hazel P., 1918, Y.-W.-C.-A.-U.-S., 84 Honcho Dori Roku chome, Yokohama,
 Villion, Rev. A., 1871, R.-C., Hagi, Yamaguchi Ken.
 Vories, Mr. John, & W., 1914, O.-M.-J., Hachiman, Omi. (A).
 Vories, Mr. W. M., & W., 1905, O.-M.-J., Hachiman, Omi, (F. C., Osaka 17158).
 Voules, Miss J. E., 1913, S.-P.-G., 456 Shimo Gion Cho, Hirano Mura, Kobe, (A).

W

- Wagner, Miss D. M., 1913, M.-E.-F.-B., Hakodate, (A).
 Wagner, Mr. H. H., & W., 1918, F.-M.-A., 1921 Hidein Cho, Tennoji, Osaka Fu.
 Wainright, Rev. S. H., D. D., & W. 1888, M. E. S., 810 Broadway, Nashville, Ten., U. S. A.
 Walker, Mr. Owen, & W., 1917, Y.-M.-C.-A.-T., Koto Gakko, Kanazawa, Ishikawa Ken.
 Walker, Mr. F. B., & W., 1903, S.-P.-G., 5 Sanchome, Naka Yamate Dori, Kobe (A).
 Waller, Rev. E. G., & W., 1890, M.-S.-C.-C., Nishi Nagano, Nagano.
 Walne, Rev. E. N. D. D., & W., 1892, S.-B.-C., Tanaka Machi, Shimonoseki.
 Walne, Miss Florena, 1919, Tanaka Machi, Shimonoseki.

- Walser, Rev. T. D., & W., 1916, P.-N., 6-B Akashi Cho, Tsukiji, Tokyo.
- Walsh, Rev. G. J., M. A., & W., 1913, C.-M.-S., 97 Dekijima Machi, Tokushima (A).
- Walter, Mr., R.-C., Gvosei Gakko, 32 Iidamachi, Sanchome, Kojimachi. (F. C. Osaka 45467).
- Walter, Rev. N., R.-C., Osaka.
- Walton, Rev. W. H. M., & W., 1915, C.-M.-S., 105 Kokutaiji Machi Hiroshima.
- Walvoord, Mrs. Anthony, 1905, R.-C.-A., 16 Oura Higashiyamate, Nagasaki.
- Ward, Miss Ruth C., 1919, A.-B.-F., 10 Fukuro Machi, Surugadai, Tokyo.
- Warren, Rev. C. M., & W., 1899, A.-B.-C.-F.-M., Kami Beppu, Miyazaki.
- Warton, Mrs. R. G., Ind., 19 Ippon Matsu Machi, Azabu, Tokyo.
- Wassereau, Rev., 1911, R.-C., Tokyo.
- Waterhouse, Miss M. C., 1915, A.-B.-C.-F.-M., Doshisha Girls' School, Kyoto.
- Waterhouse, Rev. Paul B., & W., 1912, O.-M.-J., Hachiman, Omi.
- Watson, Rev. B. E., & W., 1918, F.-C.-M.-S., 354 Nakazato, Takinogawa, Tokyo Fu.
- Weakley, Rev. W. R., & W., 1895, M.-E.-S., Eiki Maye, Sancho Kita, Ashiya, Hyogo Ken, (F. C., Osaka, 12,122).
- Webb, Rev. A. E., 1894, S.-P.-G., St. Peter's Church, Zushi, Kanagawa Ken.
- Webber, Mr. P. A., & W., 1910, S.-D.-A., 171 Amanuma, Suginami Mura, Toyotama Gun, Tokyo Fu.
- Welbourn, Rev. J. A., 1899, & W., 1914, P.-E., 3 Yayoi Cho, Hongo, Tokyo.
- Wells, Miss Lillian A., 1900, P.-N., Shimo Tatekoji, Yamaguchi.
- West, Miss A. B., 1883, P.-N., 2 Nishi Machi, Nihon-enoki, Shiba, Tokyo.
- Weston, Rev. F., & W. 1895, S.-P.-G., 52 of 1721, Fukiai, Kobe.
- Wheeler, Prof. H. A., & W., 1910, M.-E.-F.-B., 3 Aoyama Gakuin, Tokyo.
- White, Miss Anna L., 1911, M.-E.-E.-B., Kwassui Jo Gakko, Nagasaki.
- White, Miss Eleanor R., 1919, A.-B.-C.-F.-M., Kobe College, Yamamoto Dori, Kobe.
- White, Rev. S. S., 1890, (& W. absent) A.-B.-C.-F.-M., 28 Awazato Machi, Tsuyama, Towada Gun, Okayama Ken.
- Whitehead, Miss Mabel, 1917, M.-E.-S., 55 Niage Machi, Oita.
- Whitener, Rev. H. C., 1912 & W., 1914, P.-N., Shijo Hatchome, Asahigawa, Hokkaido (A).
- Whiting, Rev. M. M., & W., 1912, M.-C.-C., Kwansei Gakuin, Kobe.
- Whitney, Mr. J. P., Ind., 107 Yamashita Cho, Yokohama.
- Wilcox, Miss E. F., 1904, A.-B.-F., c/o W.-A.-B.-F.-M.-S., Box 41 Boston, Mass, U. S. A.
- Wilkes, Mr. Paget, & W., J.-E.-B., 6 Ishiicho Nichome, Kobe.
- Wilkinson, Mr. Cecil S., & W., 1913, J.-E.-B., 6 Ishii Cho Nichome, Kobe.
- Wilkinson, Rev. A. T., & W., 1905, M.-C.-C., Nishi Kusabuka Cho, Shizuoka.

- Wilkinson, Miss Jessie M. A., 1919, A.-B.-F., 39 Kitano Cho Nichome, Kobe.
- Williams, Miss A. B., 1910, M.-E.-S., 34 4 chome, Naka Yamate Dori, Kobe.
- Williams, Miss A. C., 1917, C.-M.-S., Bishop Poole Girls' School, Tsuruhashi Cho, Higashi Nari Gun, Osaka.
- Williams, Rev. G. A., 1919, P.-C.-C., Tamsui, Formosa.
- Williams, Miss Hallie R., 1916, P.-E., 40 B., Tsukiji, Tokyo.
- Williams, Miss Mary E., 1880, M.-P.-W., 16 Otocho, Atsuta, Nagoya.
- Williams, Miss T. C., S.-P.-G., 369 Sanko Cho, Shirokane, Shiba, Tokyo.
- Williamson, Rev. N. F., 1918, & W., 1919, S.-B.-C., 135 Kyo Machi, Kumamoto.
- Willingham, Mrs. C. T., 1911, S. B. C., Tanaka Machi, Shimonoseki.
- Wilson, Mr. L. C., & W. 1917, (Chinese) Y.-M.-C.-A., 12 Shinryudo Cho, Azabu, Tokyo, (A.)
- Wilson, Major Thomas, & W., 1906, S.-A. 93 Kobinata Dai Machi, 3 Chome, Kojimachi, Tokyo.
- Wilson, Rev. W. A., & W. 1890, M.-E.-S., 113 Kunitomi, Okayama.
- Winn, Rev. Merle C., & W., 1916, P.-N., 35 Tobiume Cho, Kodatsuno, Kanazawa, Ishikawa Ken.
- Winn, Miss M. L., 1882, R.-C.-A., Stewart, Hale Country, Alabama, U. S. A.
- Winn, Rev. T. C., D. D., & W., 1877, P.-N., Shin Shigai, Port Arthur, Manchuria.
- Winther, Rev. J. M. T., & W., 1898, L.-C.-A., 412 Furushin Yashiki, Kumamoto.
- Woodsworth, Rev. H. F., & W., 1911, M.-C.-C., Kwansei Gakuin, Kobe
- Woodworth, Rev. A. D., D. D., & W., 1892, C.-C., 41 Kasabori Cho, Sendai.
- Woolley, Miss K., S.-P.-G., Sei Mariya Kwan, Hirakawa Cho, Kojimachi, Tokyo (A.)
- Worth, Miss Ida M., 1895, M.-E.-S., 810 Broadway, Nashville, Tenn., U. S. A., c/o Board of Missions.
- Worthington, Miss H. J., 1898, C.-M.-S., Seishi Jo Gakuin, Ashiya Mura, Muko Gun, Hyogo Ken.
- Wright, Miss Ada H., 1897, P.-E., 242 Urawa Machi, Saitama Ken.
- Wright, Rev. A. S., S.-P.-G., 11 Sakae Cho, Shiba, Tokyo (A.)
- Wyckoff, Mrs. M. N., 1881, R.-C.-A., 804 Kami Osaki, Tokyo Fu.
- Wylie, Miss M. L., 1905, C.-M.-A., Onomichi (A.)
- Wynd, Rev. William, 1891, & W., 1894, A.-B.-F., 30 Akashi Cho, Kyobashi, Tokyo.
- Wythe, Miss K. Grace, 1909, M.-E.-F.-B. Nagoya.

Y

- Yates, Rev. N. P., Ind., Tainan, Formosa.
- Yung, Miss Helen, 1917, O.-M.-S., 391 Kashiwagi, Yodobashi Machi, Tokyo.
- Young, Miss Mariana, 1907, M.-E.-F.-B., Kwassui Jo Gakko, Nagasaki, (A.)

- Young, Miss M. M., 1895, M.-S.-C.-C., 5 Shirakabe Cho Ichome, Nagoya.
Young, Rev. T. A., & W., 1912, F.-C.-M.-S., 24 Onkura Machi, Fukushima.
Youngren, Rev. August, & W., 1903, F.-M.-A., 1921 Hidein Cho, Tennoji, Osaka.

Z

- Zaugg, Rev. E. H., Ph. D., & W., 1906, R.-C.-U.-S., 69 Katahira Cho, Sendai.
Zetty, Miss Elizabeth C., 1919, R.-C.-U.-S., Meiji Gakuin, Shiba, Tokyo.
Ziemann, Mr. P. P. W., 1920, A.-B.-F., 91 Bentencho, Ushigome, Tokyo.
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KOREA MISSIONARY DIRECTORY

March 1920

COMPILED BY GERALD BONWICK, SEOUL

LIST OF MISSIONS AND KINDRED SOCIETIES

With names of Secretaries on Field

- Au. P.— Presbyterian Church in Australia (Victoria) Rev. D. M. Lyall.
- B. F. B. S.—British & Foreign Society, Mr. Hugh Miller.
- C. L. S.— Christian Literature Society of Korea, Mr. G. Bonwick.
- C. P.— Canadian Presbyterian Church, Rev. E. J. O. Fraser.
- E. C. M.— English Church Mission (S.P.G.) Rev. C. H. N. Hodges.
- M. E. F. B.—Methodist Episcopal Church, Rev. D. A. Bunker.
- M. E. S.— Methodist Episcopal Church, South, Rev. J. W. Hitch.
- O. M. S.— Oriental Missionary Society, Rev. J. Orkney.
- P. N.— Presbyterian Church in U. S. A., Rev. N. C. Whittemore.
- P. S.— Presbyterian Church in U. S. (South) Rev. D. J. Cumming.
- R. C.— Roman Catholic Pere M. P. B. Villemot.
- R. O. C.— Russian Orthodox. Rev. Father Feodosi.
- S. A.— Salvation Army, Staff-Captain G. Palmer.
- S. D. A.— Seventh Day Adventist, Mr. L. I. Bowers.
- Y.M.C.A.A.—Young Men's Christian Association, Mr. F. M. Brockman.

ALPHABETICAL LIST

Order is as follows : Name : year of arrival in Korea :
initials of Missionary Society : address. (A)=Absent.

A

Adams, Rev. J. E., D. D., & W., 1894, P. N., Taiku. (A)
Akerholm, Mrs. Ensign, E., 1912, S. A. Seoul.
Alexander, Miss M. L., 1911, Au. P., Tongyeng.
Allen, Rev. A. W., 1913, Au. P., Chinju.
Amendt, Rev. C. C. & W., 1919, M. E. F. B., Kongju.
Anderson, A. G., M. D., & W., 1911, M. E. F. B., Wonju.
Anderson, Rev. E. W., & W., 1914, M. E. S., Seoul.
Anderson, Miss H. W., 1918, P. N., Pyengyang.
Anderson, Rev. L. P. & W., 1914, M. E. S., Songdo.
Anderson, Miss N., 1912, M. E. F. B., Seoul. (A)
Anderson, Rev. W. J. & W., 1917, P. N. Andong.
Appenzeller, Miss A. R., 1915, M. E. F. B., Seoul. (A)
Appenzeller, Rev. H. D. & W., 1917, M. E. F. B., Seoul. (A)
Appenzeller, Miss M. E., 1917, M. E. F. B., Seoul. (A)
Arnold, Rev. E. H., 1915, E. C. M., Seoul. (A)
Auer, Bro. G., R. C. Seoul.
Austin, Miss L., 1912, P. S., Chunju.
Avison, O. R., M. D., & W., 1893, P. N., Seoul. (A)

B

Bair, Miss B. R., 1913, M. E. F. B., Haiju. (A)
Baird, Rev. W. M., D. D., & W., 1890, P. N., Pyengyang.
Barbara, Lay-Sister, 1911, E. C. M., Suwon.
Barker, Rev. A. H., & W., 1911, C. P. Hoiryung.
Barlow, Miss J., 1912, M. E. F. B., Haiju.
Barnhart, Mr. B. P. & W., 1916, Y. M. C. A. A., Seoul.
Battles, Miss D. M., 1915, M. E. F. B., Seoul.
Bauer, Bro. C., R. C., Seoul.
Becker, Rev. A. L., & W., 1903, M. E. F. B. Seoul. (A)
Beiler, Miss M., 1910, M. E. F. B. Seoul.
Bell, Rev. E., D. D., 1896, P. S., Kwangju. (A)
Bergman, Miss G. O., 1915, P. N., Taiku.
Bermond, Pere J. M., R. C., Masanpo.
Bernheisel, Rev. C. F., & W., 1900, P. N., Pyengyang.
Bernsten, Ensign A., & W., 1915, S. A. Taiku.
Best, Miss M. 1897, P. N., Pyengyang.
Biggar, Miss M. L., 1910, P. S. Soonchun.
Bigger, J. D., M. D., & W., 1911, P. N., Kangkai.
Billings, Rev. B. W., & W., 1908, M. E. F. B., Seoul.
Black, Miss E., 1919, O. M. S., Seoul.

- Blair, Rev. H. E., & W., 1904, P. N., Taiku. (A)
 Blair, Rev. W. N., D. D., & W., 1901, P. N., Pyengyang.
 Bodin, Pere J., R. C., Pyengwon.
 Bonwick, Mr. G., & W., 1908, C. L. S., Seoul.
 Bouillen, Pere C., R. C., Eumchook.
 Bowers, Mr. L. I., & W., 1917, S. D. A. Seoul.
 Brannan, Rev. L. C., & W., 1910, M. E. S., Wonsan.
 Bridle, Rev. G. A., 1897, E. C. M., Suwon. (A)
 Brockman, Mr. F. M., & W., 1905, Y. M. C. A. A., Seoul.
 Brownlee, Miss C., 1913, M. E. F. B. Seoul.
 Bruen, Rev. H. M., & W., 1899, P. N., Taiku.
 Buckland, Miss S., 1908, P. S., Chunju.
 Buie, Miss H., 1909, M. E. S., Wonsan.
 Bull, Rev. W. F., & W., 1899, P. S., Kunsan.
 Bunker, Rev. D. A., & W., 1886, M. N. Seoul.
 Burdick, Rev. G. M., 1903, M. E. F. B., Yengbyen.
 Butterfield, Pastor, C. L., & W., 1908, S. D. A., Seoul.
 Butts, Miss A. M., 1907, P. N., Pyengyang.

C

- Cable, Rev. E. M., D. D., & W., 1899, M. E. F. B., Seoul. (A)
 Cadars, Pere J. F., R. C., Naju.
 Campbell, Rev., A. & W., 1916, P. N., Kangkai.
 Campbell, Miss A. M., 1911, Au. P. Chinju.
 Campbell, Mr. E. L., & W., 1913, P. N. Syenchun.
 Carter, Rev. T. J., & W., 1919, M. E. S. Songdo.
 Cass, Miss G. A., 1916, C. P., Yongjung.
 Cecil, Sister, 1907, E. C. M., Seoul.
 Chabot, Pere., J. F. G., R. C., Anak.
 Chaffin, Mrs. A., 1913, M. E. F. B., Seoul.
 Chargeboeuf, Pere E., R. C., Taiku.
 Chizallet, Pere P., R. C. Wonju.
 Church, Miss M. E., 1915, M. E. F. B., Seoul.
 Clark, Rev. C. A., D. D., & W., 1902, P. N., Seoul. (A)
 Clark, Rev. W. M., & W., 1909, P. S., Chunju.
 Clerke, Miss F. L., 1910, Au. P., Chinju.
 Coen, Rev. R. C., & W., 1918, P. N., Seoul.
 Constance Irene, Sister, 1908, E. C. M., Seoul.
 Cooper, Rev. A. C., 1908, E. C. M., Chonan.
 Cooper, Miss K., 1908, M. E. S., Wonsan.
 Covington, Miss H., 1917, P. N., Syenchun.
 Cram, Rev. W. G., D. D., & W., 1902, M. E. S., Songdon.
 Coit, Rev. R. T., & W., 1909, P. S., Soonchun.
 Colton, Miss S. A., 1911, P. S. Chunju.
 Cook, Rev. W. T., & W., 1908, P. N., Mukden.
 Crane, Rev. J. C., & W., 1913, P. S., Soonchun.
 Crane, Miss Janet, 1920, P. S., Chunju.
 Crothers, Rev. J. Y. & W., 1909, P. N., Andong.
 Cumming, Rev. J. D., 1918, P. S., Mokpo.
 Cunningham, Rev. F. W., & W., 1913, Au. P., Chinju. (A)
 Curlier, Pere J. J. L., R. C., YongLung.
 Cutler, Miss M. M., M. D., 1892, M. E. F. B. Pyengyang.

D

- D'Avernas, Rev. I., R. C., Seoul.
 Davies, Miss E. J., M. D., 1918, Au.P., Chinju.
 Davies, Miss M. S., 1910, Au.P., Fusanchin.
 Dean, Miss L., 1916, P. N., Seoul.
 De Camp, Rev. A. F., & W., 1910, P. N., Seoul.
 Demange, Rt. Rev. Bishop F., R. C., Taiku.
 Deming, Rev. C. S., S. T. D., & W., 1905, M. E. F. B., Seoul.
 Deneux, Pere S. A. J., R. C., Chemulpo.
 Devred, Pere E. J., R. C., Yongsan.
 Dicken, Miss E. M., 1920, M. E. F. B., Seoul.
 Dillingham, Miss G. L., 1911, M. E. F. B., Pyengyang.
 Dodson, Miss M. L., 1912, P. S., Kwangju.
 Dodson, Rev. S. K., 1912, P. S., Kwangju.
 Doriss, Miss A. S., 1908, P. N., Pyengyang.
 Drake, Rev. H. J., 1897, E. C. M., Seoul. (A)
 Dupuy, Miss L., 1912, P. S., Kunsan.
 Dysart, Miss J., 1907, P. S. Kunsan.

E

- Eckhardt, Rev. A., R. C., Seoul.
 Edgerton, Miss F., 1918, P. N., Chungju.
 Edith Helena, Sister, 1907, E. C. M., Seoul.
 Edwards, Miss L., 1909, M. E. S., Songdo.
 Elrington, Miss B., 1907, E. C. M., Fusan. (A)
 Engel, Rev. G., & W., 1900, Au.P., Pyengyang.
 English, Miss M., 1918, Pyengyang.
 Erdman, Rev. W. C., & W., 1906, P. N., Taiku.
 Eriksson, Ensign (Miss) I., 1914, S. A. Seoul.
 Erwin, Miss C., 1905, M. E. S., Seoul.
 Esteb, Miss K. M., 1915, P. N., Seoul.
 Estey, Miss E. M., 1900, M. E. F. B., Seoul. (A)
 Eversole, Rev. F. M., & W. 1912, Chūnju. (A)

F

- Fangauer, Bro. P. B., R. C., Seoul.
 Feodosi, Rev. Father, R. A., Seoul.
 Ferrand, Pere P. C., R. C., Fusan.
 Fingland, Miss M., 1918, C. P., Hamheung.
 Fisher, Mr. J. E., & W., 1919, M. E. S., Seoul.
 Fletcher, A. G., M. D., & W., 1909, P. N., Taiku. (A).
 Flotzinger, Bro., I., R. C., Seoul.
 Follwell, E. D., M. D., & W., 1895, M. E. F., B. Pyengyang.
 Foote, Rev. W. R., & W., 1898, C. P. Yongjung.
 Fraser, Rev. E. J. O., & W., 1914, C. P., Wonsan.
 Frey, Miss L. E., 1893, M. E. F. B., Seoul. (A)

G

- Gale, Rev. J. S., D. D., & W., 1892, P. N., Seoul. (A)

Gay, Staff-Captain J. F., & W., 1910, S. A., Yoo Koo.
 Genso, Mr. J. F., & W., 1908, P. N., Seoul.
 Gerdine, Rev. J. L., & W., 1902, M. E. S., Seoul. (A)
 Gernet, Bro. P., R. C., Seoul.
 Gillis, Mr. A. W., & W., 1914, P. N., Pyengyang. (A)
 Gittins, Miss A., 1917, Pyengyang.
 Gombert, Pere J. M. E., R. C., Hongsang.
 Graham, Miss E. I., 1907, P. S. Kwangju.
 Graham, Miss A., 1913, M. E. S., Songdo.
 Grahamer, Bro. J., R. C., Seoul.
 Gray, Miss E., 1916, M. E. S., Seoul.
 Gregg, Mr. G. A., 1906, Y. M. C. A. A., Seoul.
 Green, Miss Willie B., 1920, P. S., Kunson.
 Greer, Miss A. L., 1912, P. S., Soonchun.
 Grierson, Rev. R., M. D., & W., 1898, C. P., Songjin. (A)
 Grimes, Miss E. B., 1919, P. N., Taiku.
 Grosjean, Miss V. C., 1907, E. C., M. Taiku. (A)
 Grove, Miss N. L., 1919, M. E. F. B., Seoul.
 Grove, Rev. P. L., & W., 1911, M. E. F. B., Seoul.
 Guinand, Pere P. J., R. C., Yongsan.

H

Haenig, Miss H. A., 1910, M. E. F. B., Seoul. (A)
 Hall, Mrs. R. S., M. D., 1890, M. E. F. B., Seoul. (A)
 Hamilton, Rev. F. E., & W., 1919, P. N., Pyengyang.
 Hankins, Miss I., 1911, M. E. S., Songdo.
 Hanson, Miss M. L., 1918, P. N., Andong.
 Hardie, Miss E., 1913, M. E. S., Seoul. (A)
 Hardie, Rev. R. A., M. D., & W., M. E. S., Seoul.
 Harrington, Miss S. R., 1918, M. E. F. B., Wonju.
 Harrison, Rev. W. B., & W., 1896, P. S., Kunsan.
 Hartmann, Bro. G., R. C., Seoul.
 Hartness, Miss M., 1918, P. N., Seoul.
 Hauser, Bro. B., R. C., Seoul.
 Harvey, Mrs. A. S., 1917, Syenchun.
 Hayes, Miss L. B., 1918, Syenchun.
 Haynes, Miss E. I., 1906, P. N., Pyengyang. (A)
 Helstrom, Miss H., 1909, P. N., Syenchun.
 Henderson, Rev. H. H. & W., 1918, P. N., Taiku.
 Heslop, Rev. W., & W., 1916, O. M. S., Seoul. (A)
 Hess, Miss M., 1913, M. E. F. B., Chemulpo.
 Hewlett, Rev. G. E., 1909, E. C. M., Kanghwa.
 Hiemer, Rev. C., R. C., Seoul.
 Hill, Staff-Captain A. W., & W., 1910, S. A., Seoul. (A)
 Hill, Rev. H. J., & W., 1917, P. N., Pyengyang.
 Hill, L. P., M. D., & W., 1917, M. E. S., Choonchun.
 Hillman, Miss M. R., M. E. F. B., 1900, Chemulpo. (A)
 Hirst, J. W., M. D., & W., 1904, P. N., Seoul. (A)
 Hitch, Rev. J. W., & W., 1907, M. E. S., Seoul.
 Hobbs, Mr. T., & W., 1910, B. F. B. S., Seoul.
 Hocking, Miss D., 1916, Au.P., Fusarchin.
 Hodges, Rev. C. H. N., 1911, E. C. M., Seoul.

Hoffman, Rev. C. S., 1910, P. N., Kangkei. (A)
 Hoiss, Bro. H., R. C., Seoul.
 Holdcroft, Rev. J. G., & W., 1909, P. N., Pyengyang.
 Hopper, Rev. J., & W., 1920, P. S., Kwangju.
 Hulbert, Miss J. C., 1914, M. E. F. B., Seoul. (A)
 Hunt, Rev. C., 1915, E. C. M., Seoul. (A)
 Hunt, Rev. W. B., & W., 1897, P. N. Chairyung.

I

Ingerson, Miss V., F., 1916, P. N., Syenchun.
 Isabel, Sister, 1901, E. C. M., Seoul.

J

Jack, Rev. M., & W., 1917, C. P., Seoul. (A)
 Jackson, Miss C. U., 1911, M. E. S., Choonchun.
 Jaugey, Pere J. M. A., R. C., Wonju.
 Julien, Pere M. C., R. C., Taiku.

K

Kagin, Rev. Edwin & W., 1907, P. N., Chungju.
 Kelly, Rev. J. T., & W., 1912, Au.P., Kuchang. (A)
 Kerr, Rev. W. C., & W., 1907, P. N., Seoul.
 Kestler, Miss E. E., 1905, P. S., Chunju.
 Kirk, Miss J. H., 1913, C. P., Wonsan. (A)
 Kleinpeter, Pere J., R. C., Seoul.
 Krempff, Pere H. J. M., R. C., Tangchin.
 Klose, Mr. J. C., & W., 1918, S. D. A., Kyengsan.
 Knox, Miss H., 1919, P. S., Kwangju.
 Knox, Rev. R., & W., 1907, P. S., Kwangju.
 Koons, Rev. E. W., & W., 1903, P. N., Seoul.
 Kugelgen, Rev. C., R. C., Seoul.

L

Lacrouts, Pere M., R. C., Chunju.
 Lacy, Rev. J. V., 1919, M. E. F. B., Seoul.
 Laing, Miss C. J., 1913, Au.P., Chinju.
 Lampe, Rev. H. W., D. D., & W., 1908, P. N., Syenchun.
 Larribeau, Pere A. J., R. C., Seoul.
 Lassen, Mr. L., 1913, O. M. S., Seoul.
 Lathrop, Miss I. O., 1912, P. S., Kunsan.
 Laurence, Rev. G., 1915, E. C. M., Paikchun.
 Laws, A. F., M. D., & W., 1897, E. C. M., Chinchun.
 Leadingham, R. S., M. D., & W., 1912, P. S., Mokpo. (A)
 Lee, Pastor H. M., & W., 1917, S. D. A., Pyengyang.
 Le Gendre, Pere L. G., R. C., Songdo.
 Le Merre, Pere L. B., R. C., Songdo.
 Lewis, Miss E. A., 1891, Seoul.
 Lewis, Miss M. L., 1910, P. N., Seoul. (A)
 Lindquist, Ensign (Miss) E., 1914, S. A., Seoul.

- Linton, Mr. W. A., 1912, P. S., Chnaju. (A)
 Lord, Adjutant H. A., & W., 1910, S. A., Chunju, (A)
 Lowder, Miss R., 1916, M. E. S., Songdo.
 Lucas, Rev. A. E., & W., 1915, Seoul.
 Lucas, Pere L. M. B., R. C., Anbyen.
 Ludlow, A. I., M. D., & W., 1911, P. N., Seoul.
 Lyall, Rev. D. M., & W., 1909, Au.P. Kyumasan.

M

- McCague, Miss J. E., 1918, Au.P., Tongyeng.
 McCallie, Rev. H. D., & W., 1907, P. S., Mokpo.
 McCully, Miss E. A., 1909, C. P., Wonsan.
 McCully, Miss L. H., 1900, C. P., Wonsan.
 McCune, G. S., D. L., & W., 1905, P. N., Syenchun.
 McCune, Miss K., 1908, P. N., Chairyung.
 McCutchen, Rev. L. O., & W., 1902, P. S., Chunju.
 McDonald, Rev. D. A., & W., 1912, C. P., Hoiryung, (A)
 McDonald, Rev. D. W., & W., 1914, C. P., Hamheung.
 McEachern, Miss E., 1913, C. P., Hamheung.
 McEachern, Rev. J., 1912, P. S., Kunsan. (A)
 McFarland, Rev. E. F., & W., 1904, P. N., Taiku.
 McKee, Miss A. M., 1909, P. N., Chairyung.
 McKenzie, Rev. J. N., & W., 1910, Au. P., Fusanchin.
 McKinnon, Miss M. J., 1915, C. P., Yongjung.
 McLaren, Rev. C. I., M. D., & W., Au.P., Chinju. (A)
 McLellan, Miss E. A., 1913, C. P., Hoiryung.
 McMillan, Miss K., M. D., 1901, C. P., Hamhung.
 McMurphy, Miss A., 1912, P. S., Mokpo.
 McMurtrie, Mr. R., 1907, P. N., Pyengyang.
 McPhee, Miss I., 1911, Au.P., Kyumasan.
 McQueen, Miss A., 1909, P. S., Kwangju.
 McRae, Rev. D. M. & W., 1898, C. P., Hamheung.
 Macrae, Rev. F. J. L., & W., 1910, Au.P., Kyumasan.
 Maas, Miss L., 1918, Triku.
 Mansfield, T. D., M. D., & W., 1910, C. P. Seoul.
 Marker, Miss J., 1905, M. E. F. B., Seoul.
 Martin, Miss J. A., 1908, P. S., Mokpo.
 Martin, S. H., M. D., & W., 1915, C. P., Yongjung.
 Matthews, Miss E. B., 1915, P. S., Mokpo. (A)
 Melizan, Pere P. M. D., R. C., Chairyung.
 Menzies, Miss B., 1891, Au.P., Fusanchin.
 Metzger, Bro. M., R. C., Seoul.
 Mialon, Pere J. L., R. C., Chung Eup.
 Miller, Miss E. 1918, M. E. E. B., Yenghyen.
 Miller, Rev. E. H., & W., 1901, P. N., Seoul.
 Miller, Rev. E. S., & W., 1892, P. N., Chungju.
 Miller, Mr. H., & W., 1899, B. F. B. S., Seoul.
 Miller, Miss L. A., 1901, M. E. F. B., Chemuiipo.
 Miller, Rev. W. F., & W., 1919, O. M. S., Milyang.
 Mingledorff, Rev. O. C., & W., 1919, M. E. S., Wonsan.
 Moffett, Rev. S. A., D. D., & W., 1889, P. N., Pyengyang. (A)
 Moore, Rev. J. Z., D. D., & W., 1903, M. E. F. B., Pyengyang.

Morris, Rev. C. D., & W., 1900, M. E. F. B., Wonju.
 Mousset, Pere J. F. G., R. C., Taiku.
 Mowry, Rev. E. M., & W., 1909, P. N., Pyengyang.
 Mutel, Rt. Rev. Bishop G. C., R. C., Seoul.
 Myers, Miss M. D., 1906, M. E. S., Seoul. (A)

N

Napier, Miss G., 1912, Au.P., Kyumasan.
 Newland, Rev. L. T., & W., 1911, P. S., Kwangju.
 Nichols, Miss L. E., 1906, M. E. S., Songdo. (A)
 Niebauer, Rev. C., (Prior) R. C., Seoul.
 Nisbet, Rev. J. S., D. D., 1907, P. S. Mokpo.
 Noble, Rev. W. A., Ph. D. & W., 1892, M. E. F. B., Seoul. (A)
 Norton, Rev. A. H. M. D. & W., 1908, M.-E.-F.-B., Haiju.
 Noyes, Miss A. D., 1909, M. E. S., Wonsan. (A)

O

Oberg, Pastor H. A., & W., 1910, S. D. A., Kyengsan. (A)
 Oliver, Miss B., 1912, M. E. S., Choonchun.
 Olsson, Ensign (Miss) V. 1911, S. A., Seoul.
 Orkney, Rev. J., & W. 1919, O. M. S., Milyang.
 Ostermeier, Bro. E., R. C., Seoul.
 Overman, Miss L. B., 1917, M. E. F. B., Chemulpo.
 Owen, Mrs. G. W., M. D., 1900, P. S., Kwangju. (A)
 Owens, Mr., H. T., & W., 1918, P. N., Seoul.

P

Paletthorpe, Miss E. M., 1916, C. P., Yongjung.
 Palmer, Staff-Captain G., & W., 1913, S. A., Seoul.
 Parker, Mr. W. P., & W., 1912, P. S., Pyengyang. (A)
 Patterson, J. B., M. D., & W., 1910, P. S., Kunsan.
 Perrin, Pere P. F. L., R. C., Yongjung.
 Peschel, Pere R. F. G., R. C., Eusanchin.
 Peynet, Pere J. C., R. C., Kimcha.
 Phillips, Rev. C. L., & W., 1910, P. N., Pyengyang.
 Pieters, Rev. A. A., & W., 1895, P. N., Chairyung.
 Poisnel, Pere V. L., R. C., Seoul.
 Pollard, Miss H. E., 1911, P. N., Taiku.
 Polly, Pere D. J. B. M., R. C., Sursan.
 Poyaud, Pere G. C., R. C., Wonsan.
 Preston, J. F. & W., 1903, P. S., Soonchun. (A)
 Proctor, Rev. S. J., & W., 1913, C. P., Songjin.

R

Randle, Miss P. G., 1918, M. E. S., Songdo.
 Rehrer, Miss J. M., 1917, P. N., Kangkei.
 Reid, W. T., M. D., & W., 1907, M. E. S. Songdo.
 Reiner, Miss E. M., 1916, P. N., Seoul.
 Reiner, Mr. R. O., & W., 1908, P. N., Pyenyang.
 Reynolds, Mr. B., 1918, P. S., Chunju.
 Reynolds, Rev. W. D., D. D., & W., 1892, P. S., Chunju.
 Rhodes, Rev. H. A., & W., 1908, P. N., Seoul.

Robb, Rev. A. F., & W., 1901, C. P., Hamheung.
 Robb, Miss J. B., 1903, C. P., Hamheung.
 Robbins, Miss H. P., 1902, M. E. F. B., Pyengyang.
 Roberts, Miss E., 1917, M. E. F. B., Seoul.
 Roberts, Pere A. P., R. C., Taiku.
 Roberts, Rev. S. L., & W., 1907, P. N., Pyengyang.
 Rogers, J. M., M. D., & W., 1917, P. S., Soonchun.
 Rogers, Miss M. M., 1909, C. P., Songjin.
 Romer, Rev. A., R. C., Seoul.
 Ross, Rev. A. R., & W., 1907, C. P., Songjin.
 Ross, Rev. Cyril, Ph.D., & W., 1897, P. N., Syenchun.
 Ross, J. B., M. D., & W., 1901, M. E. S., Wonsan.
 Rouvelet, Pere H. P., R. C., Kongju.
 Russell, R., M. D., & W., 1908, S. D. A., Soonan.

S

Salisbury, Adjutant H. J., & W., 1913, S. A., Chunju.
 Salling, Ensign (Miss) M., 1914, S. A., Seoul.
 Salmon, Miss B. C., 1915, M. E. F. B., Yengbyen.
 Samuel, Miss J., 1902, P. N., Syenchun.
 Saucet, Pere H. J., R. C., Kangkyung.
 Sauer, Rt. Rev. B. (Abbot), R. C., Seoul.
 Scharffenberg, Miss M. T., 1906, S. D. A., Seoul. (A)
 Scheifley, W. J., D. D. S., & W., 1915, P. N., Seoul.
 Schnell, Rev. S., R. C., Seoul.
 Schafield, F. W., M. D., & W., 1916, C. P., Seoul. (A)
 Schrotter, Bro. J., R. C., Seoul.
 Scott, Miss H. M., 1908, S. D. A., Seoul. (A)
 Scott, Miss S. M., 1916, Au. P., Kuchang.
 Scott, Rev. W., & W., 1914, C. P., Youngjung.
 Sharp, Rev. C. E., D. D., & W., 1900, P. N., Chairyung.
 Sharp, Mrs. R. A., 1900, M. E. F. B., Kongju.
 Shepping, Miss E. J., 1912, P. S., Kwangju.
 Shields, Miss E. L., 1899, P. N., Seoul.
 Skinner, Miss A. G. M., 1914, Au. P., Tongyeng.
 Smith, Miss B. A., 1910, M. E. S. Seoul.
 Smith, Rev. F. H., & W., 1903, M. E. F. B., Seoul. (A)
 Smith, R. K., M. D., & W., 1911, P. N., Andong.
 Smith, Pastor W. R., & W., 1905, S. D. A., Soonan.
 Snavelly, Miss G., 1906, M. E. F. B., Wonju. (A)
 Snook, Miss V. L., 1900, P. N., Pengyang.
 Soltau, Rev. T. S., & W., 1914, P. N., Mukden. (A)
 Stevens, Miss S. I., 1911, P. N., Syenchun.
 Stites, F. M., M. D. & W. 1917, M. E. S., Seoul.
 Stewart, Mrs. M. S., M. D., 1911, M. E. P. B., Seoul.
 Stokes, Rev. M. B., & W., 1907, M. E. S., Choonchun.
 Swallen, Rev. W. L., D. D., & W., 1892, P. N., Pyengyang.
 Swearer, Mrs. L. M., 1903, M. E. F. B., Kongju.
 Swinehart, Mr. M. L., & W., 1911, P. S., Kwangju.
 Switzer, Miss M., 1911, P. N., Taiku. (A)
 Sylvester, Adjutant, C., & W., 1910, S. A., Seoul.

T

- Tait, Miss M., 1919, Au.P., Kuchang.
 Talmage, Rev. J. V. N., & W., 1910, P. S., Kwangju.
 Taquet, Pere E. J., R. C., Mokpo.
 Tate, Rev. L. B., & W., 1892, P. S., Chunju.
 Tate, Miss M. S., 1892, P. S., Chunju.
 Taylor, Rev. C., & W., 1907, M. E. F. B., Kongju.
 Taylor, Rev. J. O. J., & W., 1918, M. E. S., Choonchun.
 Taylor, Rev. W., M. D., & W., 1913, Au.P., Tongyeng.
 Thiele, Rev. W., & W., 1919, O. M. S., Seoul.
 Thomas, Rev. F. J., & W., 1915, Au.P., Kuchang.
 Thomas, Mrs. J. C., 1918, P. N., Pyengyang.
 Thomas, Miss M., 1916, C. P., Songjin.
 Tinsley, Miss H., 1911, M. E. S., Seoul.
 Tipton, S. P., M. D., & W., 1914, P. N., Syenchun.
 Toms, Rev. J. U. S., & W., 1908, P. N., Seoul.
 Tourneux, Pere V. L., R. C., Chilkok.
 Trissel, Miss M. L., 1914, M. E. F. B., Pyengyang.
 Trollope, Rt. Rev. M. N., D. D., 1891, E. C. M., Seoul. (A)
 Tucker, Miss B., 1911, M. E. S., Seoul.
 Turner, Miss C., 1919, M. E. S., Seoul.
 Turner, Rev. V. R., & W., 1912, M. S., Songdo, (A)
 Tuttle, Miss O. M., 1908, M. E. F. B., Seoul.

U

- Underwood, Mrs. H. G., M. D., 1887 P. N., Seoul.
 Underwood, Mr. H. H., & W., 1912, P. N., Seoul.
 Urquhart, Pastor E. J., & W., 1916, S. D. A., Seoul.

V

- Van Buskirk, Rev. J. D., M. D., & W., 1908, M. E. F. B., Seoul.
 Van Fleet, Miss E. M., 1918, M. E. F. B., Seoul.
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 Wagner, Miss E., 1904, M. E. S., Songdo. (A)
 Walker, Miss E., 1919, P. S., Kwangu.
 Wallace, Rev. G. A., 1919, Chairyung.
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 Wambold, Miss K., 1896, P. N., Seoul.
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Whitelaw, Miss J., 1919, C. P., Seoul.
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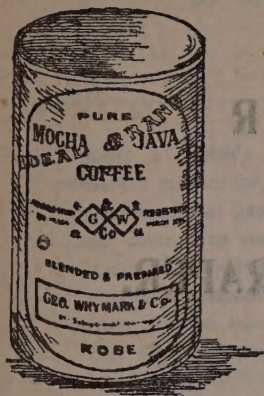
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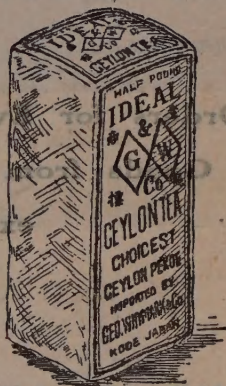
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